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WRITTEN in ITALY

N.<sup>o</sup> 1. Roman Uncials 6. Cen.

IN PRINCIPIO ERAT  
VERBUM;  
ET VERBUM ERAT APUD  
Deum;

WRITTEN in ENGLAND

N.<sup>o</sup> 2. Roman Saxon 7. Cen.

† Pater noster qui est  
in coelis sci fictur  
in heofnu rie ge halgod

N.<sup>o</sup> 3. Set Saxon 8. Cen.

Ut memiserum indigerum qui humanum  
munculum exaudire dignetur

N.<sup>o</sup> 4. Running-hand Saxon 9. Cen.

Sicupir norre. gota richt. pristerum sanctum  
Domine anno domini. deduc. asse adde. 1111.  
parter.

N.<sup>o</sup> 5. Mixed Saxon 10. Cen.

ET VIDI SUPRA DE Xristo Terra  
sedentis in throno librum scriptum

N.<sup>o</sup> 6. Elegant Saxon 10. Cen.

kt novembris hat lomnum scorum.

Habge lareopar preddon þereogerleap  
fulle geladung þerne dag mærne

THE  
ELEMENTS  
OF  
Anglo-Saxon Grammar,  
WITH  
COPIOUS NOTES,  
ILLUSTRATING THE STRUCTURE OF THE SAXON AND THE  
FORMATION OF THE ENGLISH LANGUAGE:  
AND  
A Grammatical Praxis  
WITH A LITERAL ENGLISH VERSION:  
[ TO WHICH ARE PREFIXED,  
REMARKS ON THE HISTORY AND USE OF THE ANGLO-SAXON,  
AND  
AN INTRODUCTION,  
ON THE ORIGIN AND PROGRESS OF ALPHABETIC WRITING, WITH CRITICAL REMARKS  
BY THE REV. CHAS. O'CONOR, D.D. AND EXEMPLIFIED BY ENGRAVINGS OF INSCRIPTIONS,  
AND FACSIMILES OF SAXON AND OTHER ANCIENT MANUSCRIPTS.

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BY THE REV. J. BOSWORTH, M.A. F.A.S.

AND VICAR OF LITTLE HORWOOD, BUCKS.

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Stæp: cræfte is seo cæg. þe þæra boca andgýtt unlycð:  
Grammar is the key that unlocketh the sense of books.

*Preface to Ælfric's Grammar.*

The ground of our own language appertaineth to this old Saxon.

*Camden, Rem. Ex. of the Eng. Language.*

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TO  
EDWARD JOHNSTONE, M.D.  
OF  
EDGBASTON HALL,  
THE FOLLOWING ELEMENTS  
ARE, WITH THE GREATEST RESPECT, INSCRIBED  
AS A TESTIMONY OF GRATITUDE  
AND AS A WILLING ACKNOWLEDGEMENT  
OF THE FAVOURS CONFERRED  
UPON  
HIS OBEDIENT AND OBLIGED SERVANT,  
J. BOSWORTH.



## P R E F A C E.

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**E**ARLY associations and impressions are seldom entirely removed. From our youth, we have been taught to look upon the Greeks, and Romans, as the most learned and polished people. A long acquaintance with writers of both nations, renders us familiar with their history; and, in riper years, when these people are named, our youthful feelings and veneration are recalled, and our imaginations dwell with delight on the pleasure we have derived from the company of our old classical friends. In the same proportion as we have admired and revered the Greeks and Romans, we have been led to disregard and despise the Goths, for raising the standard of liberty upon the ruins of the Roman empire. We have insensibly imbibed the opinions of the Roman authors which we have read, and, with the name of Goths, have constantly associated every species of ignorance, cruelty, and barbarity; not considering that we, as Englishmen, are indebted to the descendants of the Gothic tribes for our existence, our language, and our laws. There is no doubt that the foundation of our justly admired Constitution, which distinguishes Great Britain, and makes her stand pre-eminent among the nations of Europe, was laid

by our Saxon ancestors. Indeed, “our language, our government, and our laws, display our Gothic ancestors in every part: they live, not merely in our annals and traditions, but in our civil institutions and perpetual discourse. The parent tree is indeed greatly amplified, by branches engrafted on it from other regions, and by the new shoots, which the accidents of time, and the improvements of society, have produced; but it discovers yet its Saxon origin, and retains its Saxon properties, though more than thirteen centuries have rolled over, with all their tempests and vicissitudes<sup>1</sup>.”

A brief history of the inhabitants and language of England will prove the truth of the preceding remark: but to come to any satisfactory conclusion on this subject, we must revert to the time when Europe was first inhabited.

Europe, like other parts of the world, appears to have been peopled from Asia. The Western regions most probably received their inhabitants by three distinct streams of population, at distant periods, over the Kimmerian Bosphorus, between the Black Sea and the Sea of Azoph. Ancient historians concur with the most probable traditions respecting these three streams. This is corroborated by the fact, that there are three different families of languages: two of these distinct tongues pervade the Western regions of Europe, and the third species prevails on the Eastern frontiers.

The earliest stream we shall find to carry with it the Gomerian, Kimmerian or Keltic race, that spread itself over a considerable part of Europe, particularly towards

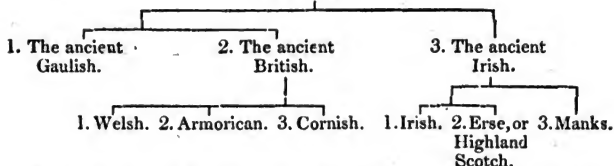
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<sup>1</sup> Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 101.



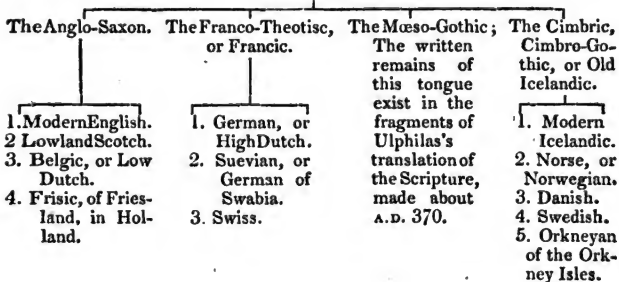
the South and West, and from Gaul entered the British Isles. From the Kimmerian, Keltic or Celtic source have proceeded the following languages<sup>2</sup>:

### CELTIC.



The second distinct emigration from the East, about the 7th century before the Christian æra, contained the Scythian, Teutonic or Gothic tribes, from which most of the modern nations of Europe have descended. The following languages have flowed from the original tongues of these tribes<sup>3</sup>:—

### GOTHIC.



The third and most recent stream of population that flowed into Europe, conveyed the Slavonian or Sarmatian nations. These coming last, occupied the most Eastern

<sup>2</sup> See Percy's *Translation of Mallet's Northern Antiquities*: Preface p. xvii.

<sup>3</sup> See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 26.

parts, as Russia<sup>4</sup>, Poland, Eastern Prussia, Moravia, Bohemia, and their vicinity: from these Slavonic tribes a third genus of European languages arose, as the Russian, Polish, Bohemian, Livonian, Lusatian, Moravian, Dalmatian, &c.

The three stocks just mentioned were the chief sources of the ancient population of Europe, especially in the Northern and Western regions: Ionia, Greece, and the Southern parts, however, received colonies by sea from the Phœnician Pelasgi<sup>5</sup>, who spread over Europe the literature of the Southern parts of Asia.

As the Slavonic or Sarmatian tribes, the third source of population, have never extended so far West as England, nor made any settlement amongst us, no further notice will be taken of them. We are most concerned with the two former streams of population. Though at a very early period Britain was most likely visited by the Phœnician and Carthaginian navigators, from whom the island is said to have received the name of Britain<sup>6</sup>, yet the first inhabitants were probably from Gaul or France, and were a part of the Kimmerian or Keltic tribes.

Very little authentic information is found respecting Britain before the invasion of Julius Cæsar, about fifty-five years before the Christian æra. Cæsar states that the inhabitants, whom we have concluded of Keltic ori-

<sup>4</sup> See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. pp. 26 & 120.

<sup>5</sup> See Introduction, page 4.

<sup>6</sup> Bochart thinks that Britain is derived from the Punic בִּרְתָּאֲנָךְ Bārāt Ānāk, *the land of tin*. The British Isles were called Κασσιτεριδος by the Greeks, from κασσιτερον, *tin*. Boch. *Canaan*, lib. I. c. 39, p. 720.

gin, were very numerous<sup>7</sup>. Some pursued agriculture, but most of the inferior tribes led a pastoral life, and, clothing themselves with skins, lived on milk and flesh. It was a general practice to stain themselves with woad, and wear long hair on their heads, while they shaved every part of the face except the upper lip; they would, therefore, have a most terrific appearance in battle. They were very superstitious; for, if any were afflicted with severe diseases, by the advice and assistance of their Druidical teachers, they sacrificed human victims. The Druids always officiated in these cruel rites<sup>8</sup>.

After several attempts, Britain came under the power of the Romans, who imparted to this, as well as every nation they conquered, the privileges of their laws and rights. While the Romans retained possession of this island, they built houses or villas in the Roman style, adorning them with porticoes, saloons, and baths<sup>9</sup>. What Rome possessed and valued was shared by the most powerful natives of Britain, who were ambitious to distinguish themselves in the Roman arts and sciences. They must, therefore, have derived much information from the Romans, who governed the island till about A.D. 409.—Though the Romans had been so long in Britain, the great body of the people were still of Keltic origin, retaining their own language and some of their customs.

At the fall of the Roman empire, Britain, among the distant provinces, threw off the Roman yoke: for when the emperor Constantine, who was chosen by the Britons, could not render them assistance, that they might defend

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<sup>7</sup> *Cæsar*, lib. iv. c. 10.

<sup>8</sup> *Ibid.* lib. vi. c. 15.

<sup>9</sup> *Tacit. Vit. Agr.* c. 21, and *Turner's History of the Anglo-Saxons*, 8vo. vol. i. p. 223.

themselves, they proclaimed their own independence, which they preserved for nearly half a century. In its independent state, Britain was divided into many separate *Civitates*, or Republics, which soon infringed upon each other's privileges, and caused perpetual disputes and contests.

Weakened by internal warfare, they became more liable to the depredations of the Picts, Scots or Irish, and Saxons. In their piratical expeditions, the Saxons, for nearly two centuries, had occasionally enriched themselves with plunder from Britain. At this time, however, the Picts and Scots, taking advantage of the unsettled state of affairs in Britain, were very successful in their predatory incursions. So formidable did their attacks become, that the Britons found it necessary to unite their energies to repel from the island such fierce assailants. They assembled to choose one of their princes for a supreme monarch, who, in difficult affairs, was assisted by a council of the other chiefs. About the year 449, the king and British chiefs were holding a public council, to consider the best means of repelling their Irish and Scottish enemies, when Hengist and Horsa arrived at Ebbs-fleet, near Richborough, in the Isle of Thanet. The council unanimously came to the resolution of engaging these Saxons for subsidiary soldiers against their enemies.

The Saxons<sup>10</sup> were successful; and their leaders, Hengist and Horsa, finding they were to be employed for a military defence, suggested the propriety of sending for more of their countrymen. The British king assented, and many more Saxons came, to assist in preventing the incursions on Britain. The Picts and Scots were soon

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<sup>10</sup> See the Grammar, page 35, Note 1; and Praxis, extract 5.

repelled; and the Saxons, now no longer necessary for defence, were requested by the Britons to leave the country; but they refused. This led to various contests, till about A.D. 457, when Hengist, the Saxon leader, gained a permanent settlement in Kent. The Saxons gradually increased in power, and founded one kingdom after another, till the full establishment of the Octarchy, about A.D. 586. The Britons, for the most part, disdaining the Saxon yoke, took refuge in Wales, Cornwall, Bretagne in France, and other places; while those that remained in their native land were compelled to be menial servants to their conquerors. The Saxons were so numerous, and their conquest so complete, that they spread exclusively their own language in the parts which they occupied. They also readily imposed their own names on every district or place where they came: these Saxon names generally denoted the nature, situation, or some striking feature of the places to which they were given. A succession of Saxon kings reigned in the island for 430 years, till about the year 1016; when Canute, a Dane, ascended the English throne. In a little more than twenty years, the Saxon line was restored, and continued till the Norman Conquest, in 1066.

We have seen that, though the Phœnicians may have visited this island in very early times, the first inhabitants were of Kimmerian or Keltic origin. These remained in possession of the country till the coming of the Romans under Julius Cæsar, about 55 years before the Christian æra. The Romans were in Britain till A.D. 409. After their departure, the Britons were independent for about 48 years. The Saxons then conquered the island, and their power existed for nearly 600 years, from A.D. 457 till 1066, with the intermission of 26 years, when

Danish kings reigned. From this successive population Britain had obtained all the benefits which each could impart. The hardy and independent Saxons could not fail to derive some assistance from the improvements they found amongst the Britons, and the Roman progeny, when they arrived. "When they first landed in this island, they were bands of fierce, ignorant, idolatrous and superstitious pirates; enthusiastically courageous, but habitually cruel. Yet from such ancestors a nation has, in the course of twelve centuries, been formed, which, inferior to none in every moral and intellectual merit, is superior to every other in the love and possession of useful liberty: a nation which cultivates with equal success the elegancies of art, the ingenious labours of industry, the energies of war, the researches of science, and the richest productions of genius <sup>11</sup>."

From the hasty historical view that has been taken of this nation, it is evident that the Saxons were the only conquerors, who, having expelled the preceding inhabitants, were sufficiently numerous to people the country, and, in a great degree, to establish their own language, manners, and laws. No conquest of Britain was ever so complete as the Saxon. "It might indeed be supposed that the Danes, by their repeated ravages for so many years, which terminated at length in a temporary or partial subjugation of the country, must have considerably altered the Saxon language. To this it may be answered, that the very nature of the Danish incursions and depredations prevented them from forming any numerous or permanent settlements among the inhabitants of this

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<sup>10</sup> See Turner's *History of the Anglo-Saxons*, vol. iii. p. 1.

country; that the government continued in the Danish line of kings little more than twenty-five years; and that, even admitting that the language of these invaders was incorporated with that of the natives, it must be remembered, that it was only the addition of a kindred dialect, derived from the same northern source, which, from its mixture with the Saxon, has very properly acquired the appellation of Dano-Saxon. This is the dialect which still prevails in most of the northern counties of England, where the Danes made the most lasting impression. But, that the reception which both they and their language obtained, in this country, was of the most reluctant and unwelcome kind, is evident from the spirited resolution formed by the nobles and principal men in the kingdom immediately on the death of Hardicanute, the last of their three kings: ‘That no Dane should from that time be permitted to reign over England; that all Danish soldiers in any city, town, or castle, should be either killed, or banished from the kingdom; and that whoever should from that time dare to propose to the people a Danish sovereign, should be deemed a traitor to government, and an enemy to his country.’

“ Since, then, this temporary or partial usurpation of the *Danes* occasioned so little alteration in the ancient language and inhabitants of our island, let us examine how far the more exorbitant and oppressive sway of the *Normans* tended to produce a more sensible impression.

“ The peculiar circumstances attending the usurpation of William the First undoubtedly afforded him an opportunity of completely establishing the feudal system in this country, with the utmost rigour and severity which that degrading state of vassalage was capable of

admitting. To gratify and reward his followers and friends, he distributed amongst them the lands, the lordships, the bishoprics, the monasteries, and the churches, of the vanquished inhabitants ; whom he dispossessed by the right of conquest, that is, the will of the conqueror, of all their ancient domains, as well as of all civil offices and places of trust : so that, for a century or two, a few Norman bishops and barons, enjoying the exclusive favour of the reigning monarch, or sometimes even teaching him to tremble on his throne, ruled the whole nation with a rod of iron, and presided over the lives and liberties of millions. Some are also of opinion, that an ineffectual attempt was made to establish throughout the whole island that new-fangled language which the Normans had acquired during their residence in that part of France to which they gave their name. It is certain, indeed, that the greater part of the laws and the public instruments of the kingdom which were not written in Latin, were written in Norman-French : but this was, perhaps, the natural effect of circumstances, rather than the result of any political determination. For it is well known that there were also some charters written in the Saxon language, from the reign of William the First even to that of Henry the Third. We may likewise safely conclude that the Saxon language, mixed indeed, first with the Danish and afterwards with the Norman-French, still continued to be almost universally spoken, if not written, by the vulgar ; till at length our present language was formed, by a gradual combination of the different dialects spoken by the Norman barons and the native peasants of the country. In fact, the ancestors of those very Normans who settled in Neustria, like the Danes and Norwegians, who were continually issuing



from the same northern hive, spoke a language not very different from the old Saxon; but being afterwards blended with the language of the natives, which was a corrupt species of the Latin, built on the foundation of the ancient Gaelic or Celtic, it appeared quite in a new form when brought by the Normans into England. But the Norman as well as the Danish families were so few in comparison with the ancient inhabitants of the country, and their domineering conduct was so little calculated to recommend their vocabulary, that a preponderating portion of the Anglo-Saxon dialect continued for several centuries to be incorporated into our written as well as oral language, till by a natural process it began at length to predominate entirely over the other ingredients. The great mass of the people of this country, notwithstanding the predatory incursions of the Danes, the successful invasion of the Normans, and the occasional introduction of foreign families into the kingdom at different times, continue at this day to be of Saxon origin: whence it follows as a natural consequence, that the present language of Englishmen is not that heterogeneous compound which some imagine, compiled from the jarring and corrupted elements of Hebrew, Greek, Latin, French, Spanish, and Italian, but completely Anglo-Saxon in its whole idiom and construction.

“ If we examine the most simple specimens of our written language, or that which is used in our colloquial intercourse with each other on ordinary occasions, we shall find the average Saxon words to be not less than *eight* out of *ten*; or, on the most moderate computation, *fifteen* out of *twenty*! Indeed, the learned Dr. Hickes has already observed, that of *fifty-eight words* of which the Lord's Prayer is composed, not more than

*three words* are of Gallo-Norman introduction; and those two are corruptions from the Latin, which cannot be said of the Saxon. The remaining *fifty-five* are immediately and originally derivable from the Anglo-Saxon!

“But not to insist on favourable proofs, let us indiscriminately take as an example any passage from any of our best writers, either in verse or prose, and we shall find, on experiment, that the proportion of Saxon words is in general not less than what I have specified above: for instance, let us analyse the following exordium of Milton’s *Paradise Lost*: an exordium which has been always admired for its majestic simplicity, and unaffected grandeur of diction<sup>12</sup>.

“Of man’s first *disobedience*, and the *fruit*  
Of that forbidden tree, whose *mortal* taste  
Brought death into the world, and all our woe,  
With loss of Eden; till one greater man  
*Restore* us, and *regain* the blissful seat—  
Sing, heavenly *muse*—” &c.

In the two following examples, the words immediately derived from the Saxon are still more numerous:—

“Then when *Mary* was come where *Jesus* was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died. When *Jesus*, therefore, saw her weeping, and the *Jews* also weeping which came with her, he groaned in the *spirit*, and was *troubled*. And said, Where have ye laid him? They said unto him, Lord, come and see. *Jesus* wept. Then said the *Jews*, Behold how he loved him!”  
JOHN xi. 32—36.

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<sup>12</sup> See Ingram’s *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, &c. (4to. Oxford, 1807), p. 16—18.

“Every man, being *conscious* to himself that he thinks, and that which his mind is *applied* about whilst thinking being the *ideas* that are there; it is *past doubt*, that men have in their minds *several ideas*. Such as are those *expressed* by the words, whiteness, hardness, sweetness, thinking, *motion*, man, *elephant*, *army*, drunkenness, and others. It is in the first *place*, then, to be *inquired*, how he comes by them? I know it is a *received doctrine* that men have *native ideas* and *original characters stamped* upon their minds in their very first being.”—LOCKE’S *Essay*, book xi. ch. 1.

In the preceding extracts, all the words in Roman letters are derived immediately from the Anglo-Saxon: only the few words in Italics have a different origin.

The Anglo-Saxon language is not only interesting, being the ground of the modern English, but it is “one of those ancient languages to which we may successfully refer, in our inquiries how language has been constructed.”

The following example will be sufficient to show the compositive power of the Saxon language, and how many words may be legitimately formed from one single root:—

“THE ANCIENT NOUN.

$\begin{matrix} \text{p}^{\text{it}}, \\ \text{ge-p}^{\text{it}}, \end{matrix} \left. \vphantom{\begin{matrix} \text{p}^{\text{it}}, \\ \text{ge-p}^{\text{it}}, \end{matrix}} \right\} \text{the mind, genius, the intellect, the sense.}$

Secondary meaning:—*wisdom, prudence.*

“Noun applied as an adjective:

$\text{p}^{\text{ita}}$ .

$\text{p}^{\text{ite}}$ , *wise, skilful.*

$\text{ge-p}^{\text{ita}}$ , *conscious*: hence, a *witness.*

“ Verb formed from the noun :

pıtan, *to know, to perceive.*

ze-pıtan, *to understand.*

pıtegian, *to prophesy.*

“ Adjectives composed of the ancient noun, and an additional syllable, or word :

pıttıg, *wise, skilled, ingenious, prudent.*

ze-pıttıg, *knowing, wise, intelligent.*

ze-pıtlear, *ignorant, foolish.*

ze-pıttıg, *intelligent, conscious.*

ze-pıtreoc, *ill in mind, demoniac.*

pıtol, pıttol, *wise, knowing.*

“ Secondary nouns, formed from the ancient noun and another noun :

pıtedom, *the knowledge of judgement, prediction.*

pıtega, *a prophet.*

pıtegunz, *prophecy.*

pıte-řaga, *a prophet.*

ze-pıtleart, *folly, madness.*

ze-pıt-loca, *the mind.*

ze-pıtnerre, *witness.*

ze-pıtrcipe, *witness.*

pıte-clofe, *trifles.*

pıt-popd, *the answer of the wise.*

“ Nouns of more recent date, having been formed out of the adjectives :

ze-pıt-řeocner, *insanity.*

pıttıgdom, *knowledge, wisdom, prescience.*

pıtolnerre, *knowledge, wisdom.*

“ Secondary adjective, or one formed upon the secondary noun :

pıtedomlic, *prophetical.*

“Conjunctions :

$\left. \begin{array}{l} \text{pitedlice,} \\ \text{pitodlice,} \end{array} \right\} \text{indeed, for, but, to wit.}$

“Adverbs, formed from participles and adjectives :

$\left. \begin{array}{l} \text{pitendlice,} \\ \text{pittiglice,} \end{array} \right\} \text{knowingly}^{13}.$

It may be further observed, that the Saxons, as well as the Greeks, had a language which by composition would, in the name, often express the nature of the thing. Ac *an oak*, corn *corn*; a *corn of the oak*, an *acorn*. Ppeoft-rcýpe a *priest-shire, parish*. Monað-geoc *one who is sick every month, moon-sick, lunatic*. Eopð-gemet is the same as the Greek word Γεωμετρία, *Geometry, the measure of the earth*; from eopð *earth*, and gemet, *measure*. The Saxon word Gepim-cpæftiz denotes one *skilful in numbers*, or an *arithmetician*; from gepim *number*, and cpæftiz *crafty, knowing, skilful*, &c. The Saxon word is even more expressive than the Greek Αριθμετικός an *Arithmetician*. One whom we call, from the Greek, an *Astronomer, Rhetorician*, and a *Grammarian*, the Saxons most appropriately denominated Tunzol-cpæftiz, Spnæc-cpæftiz, and Stæf-cpæftiz:—tunzol is *a star*, rpnæc is *speech*, and stæf is *a letter*. *Death* is expressed by Gapt-geðal *soul-separation*.

The language as well as the sentiments of Mr. Ingram may be again adopted:—“That the Anglo-Saxon language has a peculiar share of importance and interest; that it is capable of elucidating the principles of grammatical science, and of leading us to a philosophical

<sup>13</sup> See Turner's *History of the Anglo-Saxons*. 8vo. vol. i. page 578.

theory of language, has been sufficiently shown by the preceding remarks, but more fully by the ingenious author of the *Diversions of Purley*, and the accurate writer of *The History of the Anglo-Saxons*. Indeed, an exclusive attention to the more learned and refined languages has too frequently beguiled men of the greatest talents and erudition into very erroneous conclusions on philological subjects.

“ If we consult merely our own pleasure in reading, perhaps there cannot be a doubt, that every person of a classical taste and elegant turn of mind will be disposed to dedicate the greatest portion of his time to the immortal volumes of ancient Greece and Rome, and to the works of the best historians, statesmen, poets, and philosophers, of modern Europe : but, if we would acquire an enlarged and comprehensive view of the history of MAN ; if we would trace his progress from ignorance to knowledge, from rudeness to refinement ; if we would observe how his complicated improvements in speech have maintained an uniform correspondence with the gradual expansion of his mind ; if we would remark how regularly his distinctive variety of words has increased in the same proportion as he has enlarged the circle of his ideas ; if, from the investigation of these circumstances, we would endeavour to add to the public stock of information on a very abstruse but highly interesting subject, we must examine the written symbols of organic sounds adopted in the most remote ages and nations, and in the most rude as well as in the most refined periods of society ; we must study the *comparative anatomy* of human language ; we must dissect, we must analyse, we must disunite, and compare ; we must descend from the gratifying spectacle of symmetry and proportion, to the most

minute combination of two or more component parts ; we must not only trace the operations of the human mind in the sublime flights of poetry, the copious streams of eloquence, and the abstruse paths of abstract science and philosophy ; we must also consider man in the infancy of society, and in the infancy of life ; we must divest him of his *eight* parts of speech, and hear him deliver his thoughts with little more assistance than that of a *noun* and a *verb* only ; we must tear from him, however reluctantly, that gaudy plumage, those borrowed wings, (*επεα πτερόεντα*,) composed of soft and beautiful feathers *hermetically* adjusted, by which he has been enabled to soar with triumphant glory to the highest regions of human fancy ! We must behold him a poor defenceless creature, surrounded with wants which he struggles to express, and agitated by sensations which he labours to communicate ! We shall then see how various causes, of a local, temporary, and arbitrary nature, have influenced his ideas, and the language in which he has embodied them. In this point of view, therefore, the language of our Saxon ancestors, of which some specimens remain of considerable antiquity, will appear highly interesting and important to the philosophical inquirer<sup>13</sup>."

It must be granted that the Saxon is not an original language, but it is of considerable antiquity. The Saxons were as far West as the Elbe in the days of Ptolemy<sup>14</sup>, A.D. 141. Their situation seems to indicate that they moved among the first tribes of the Teutonic emigrations, and, therefore, that they visited Europe as soon as any other Gothic tribe. There does not appear to be any

<sup>13</sup> Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, &c. pp. 29—32.

<sup>14</sup> Cl. Ptolemæus, *Geog.* lib. ii. c. 11.

evidence for the long received opinion that the Mæso-Gothic language preceded the Saxon. They seem to be more like sister languages, both descended from a Scythian, Teutonic, or Gothic parent: perhaps the Saxon is the older, and it is certainly of such importance that, without it, no one can fully enter into the vernacular idiom of the English language and other Northern tongues; for, from the same source as the Anglo-Saxon, flows the greatest part of almost every language in the North of Europe. The radical part of the modern English is of Gothic origin, while the terms of arts and sciences, and many words recently adopted by us, are derived from the Greek and Roman tongues. Thus, the rapid current of European eloquence may be considered as flowing directly from the Gothic fountain, receiving in its subsequent course a confluence of fructifying and limpid streams from the more genial climes of Greece and Rome.

If enough have not been already advanced on the excellence of the Anglo-Saxon language to recommend it to more general notice, the following remarks may show what inducements there are to the cultivation of Anglo-Saxon literature: these will be sufficiently strong, if the knowledge of Saxon be intimately connected with the original introduction and establishment of our present *language* and *laws*, our *liberty*, and our *religion*.

“That no man can shine at the bar, in the senate, or in the pulpit, without a knowledge of Anglo-Saxon literature, it would be ridiculous to assert. But that a strong and steady light may be reflected from this quarter on many points of the municipal and common law, the theory of our political constitution, and the internal history of our religion, I trust no Englishman of the present day will venture to deny.



“ Where is the lawyer who will not derive an accession of solid information from a perusal of the Anglo-Saxon laws, published by Lambard, Wheloc, and Wilkins ? not to mention the various charters and legal instruments that are still extant, together with the ancient records of our county courts ; on the foundations of which is erected the whole superstructure of our forensic practice. What patriot is there, whose heart does not burn within him whilst he is reading the language in which the immortal Alfred and other Saxon kings composed the elements of our envied code of laws, and portrayed the grand outlines of our free constitution ?

“ When the divine contemplates a work so extraordinary as the translation of Venerable Bede’s *Ecclesiastical History*, as well as the various other works of piety translated by king Alfred into his native language, will he not be filled with additional admiration of that Providence, by which a wise and benevolent king was led, amidst the horrors and difficulties of continual warfare, to inform the manners, regulate the conduct, and enlighten the minds, of his rude and illiterate subjects ? The whole fabric of our laws, indeed, ecclesiastical as well as civil, is built on a Saxon foundation. The criminal law of every country undergoes considerable and frequent changes in the progress of national refinement ; but the structure of the civil code, and of municipal regulations, as well as the general complexion of the common law, continues, like the forms of government, to be maintained and supported in the same state for many ages. Accordingly we find, that, though many barbarous modes of punishment, adopted by our Saxon ancestors, have been long since abolished, yet the remains of their civil and municipal customs and regulations are still visible

in our cities, towns, and villages. We have an obvious and striking proof of this, even in our modern names of offices, terms of police, and titles of honour; as there is at this moment scarcely a civil magistrate or a parochial officer, from the highest denomination to the lowest, whose duty, rank, and qualifications, are not emphatically comprised in a Saxon appellation.

“Nor ought we to omit to mention, that to our Saxon ancestors has been generally attributed that envied palladium of English liberty, the trial by jury. And, though the learned Dr. Hickes is of opinion that this celebrated form of juridical decision was not introduced into our courts of justice till the reign of Henry the Second, being brought, as he thinks, immediately from Normandy, and originally from Scandinavia; yet his elaborate examination of the subject seems only to prove, that the jurors, or arbitrators, were then first *limited* to the mysterious number TWELVE! For that this fundamental *principle* of justice regulated the public proceedings of our Saxon ancestors, is evident even from those very records and legal instruments that are quoted by Dr. Hickes, as well as from many others, in which *all* the freeholders and principal men of a county, forming, as it were, a *grand jury*, *not restricted in number*, are represented as meeting together, to hear and determine all causes whatever, whether of a public or personal nature. The same pure principle of practical equity has, from time immemorial, pervaded not only our great courts of justice, but also the inferior courts of our manorial lords, where all local matters are, or ought to be, according to ancient custom, regularly presented and adjusted by a jury of the principal landholders or copyholders, *not restricted to the number twelve*, forming what is called the *homage*. It is re-

markable, that when earl Godwin and his son Harold were cited to appear before Edward the Confessor at London, they were allowed the privilege of being *attended* by *twelve* men ; whilst their cause was tried and determined by an assembly of ALL the nobles. What essential difference is there in the trial of a nobleman of the present day, who is allowed every privilege consistent with the splendour of his rank, and is finally acquitted or condemned by a MAJORITY of the WHOLE HOUSE of which he is a member ? It appears then, that among our Saxon ancestors the affairs of individuals, particularly those of superior rank and dignity, were examined with as much attention and solemnity as the affairs of the nation ; and as the reigning monarch held his court at different places, or convened his elders and thanes for local as well as general purposes, the cause of an individual was often tried before the same *assembly of the wise* which regulated the concerns of the state. And so attentive were our Saxon kings to the liberties of the people, that they seem never to have transacted any business of importance without having previously consulted this *great assembly of the wise*, consisting of the elders and nobles who formed the grand council of the nation. Who does not perceive here the germ of the English Constitution, the spirit which guides the wisest and best of our kings, and the principle of our national pre-eminence ? What are our present parliaments, but the revival of the free and simple *witena-gemotes* of our Saxon ancestors ? It is remarkable, indeed, that the establishment of this bulwark of our constitution is coeval with the destruction of Norman tyranny and the recovery of Saxon freedom ; for, however historians may differ with respect to the precise æra of the first assembling of a *parliament*, we may well

rest assured that there is nothing French or Norman in it but the name.

“That the pure and holy religion which we profess can derive any assistance from the cultivation of Anglo-Saxon literature, some perhaps will be disposed to deny; yet the same persons must allow that the Anglo-Saxon language is of as much service to the cause of religion as *any other*; and, considered with a view to that system of religious discipline which was established at the Reformation,—as well as to the general history of the Christian church,—its utility will be confessed by many to be unquestionably great. In short, the various works of piety and devotion which are still extant in the Saxon language, not to mention the curious translations of the most material parts of the Old and New Testament, may be consulted with advantage by the theological student of the present day, as they satisfactorily show how far the doctrine and discipline of the Anglo-Saxon church agree with the present established religion <sup>15</sup>.”

The advantages of cultivating the Anglo-Saxon language will be further evident, if we recollect that, in this tongue, many Manuscripts which are of great value are now shut up from the world in the libraries <sup>16</sup> of the

<sup>15</sup> Ingram's *Inaugural Lecture*, p. 19—25.

<sup>16</sup> “Almost the whole stock of the kingdom came into three collections;—that of Archbishop Parker, given to *Bennet College* in Cambridge; Archbishop Laud's, given to the *Bodleian Library*; and that of Sir Robert Cotton, now the richest treasure of that noble library.”—*Camden's Life*, prefixed to *Gibson's edition of the Britannia*.

In the magnificent collection of manuscripts of His Grace the Duke of Buckingham and Chandos at Stowe, are found several Saxon charters and manuscripts that precede the eleventh century. All these are particularly described by the learned Dr. O'Connor in his elaborate and valuable Catalogue of the Stowe Manuscripts.

learned, for want of a more general acquaintance with the Saxon.

The number of historical facts developed, and errors corrected, by Mr. Turner, in his *History of the Anglo-Saxons*, proves how indispensable a knowledge of the language is to an historian, particularly during the period of the Saxon dynasty in the island, whether his history relate to ecclesiastical or civil concerns.

Many inscriptions on monuments and coins, the utility of which none will question, cannot be understood without a knowledge of this tongue.

“No person can doubt of the indispensable utility of Saxon literature in elucidating the topography and antiquities of our own island,—in explaining our proper names, and the origin of families,—in illustrating our provincial dialects and local customs; all which are the memorials of the ancient manners and characters of our ancestors; and without a knowledge of which every Englishman must be imperfectly acquainted with the history of his own country <sup>17</sup>.”

Such being the importance of Anglo-Saxon literature, it may be proper to inquire what works have been written to facilitate the acquisition of the language; previously remarking, that the art of grammar was posterior to that of language: for language was not modelled by the rules of grammar, but grammar was formed from language. The Hebrew is thought to be the most ancient tongue; and yet there was no grammar of it till about A.D. 1040, when one was compiled by Rabbi Judah Chiug of Fez

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<sup>17</sup> Ingram's *Lecture*, p. 28: and for a more full account of the utility of Saxon, see Hickee's *Dissertatio Epistolaris*. See also Dr. Silver's interesting *Lecture on the Study of Anglo-Saxon*, Oxford, 1822.

in Africa<sup>18</sup>. The Greeks and Romans had grammarians many centuries before the Jews, but not till long after their languages had flourished and become copious. Plato, who lived in the fourth century before the Christian æra, was the first that considered grammar: Aristotle, the first that wrote upon it, and reduced it to an art: and Epicurus, the first that publicly taught it among the Grecians<sup>19</sup>. According to Suetonius, the art of grammar was first brought to Rome, between the second and third *Punic* war, about 170 years B.C., by Crates Malotes, the ambassador from king Attalus to the Roman Senate<sup>20</sup>.

The Gothic languages were not reduced to the form of grammar till some centuries after the Christian æra. The first grammatical work we have in Saxon is a Latin grammar written in the tenth century by Ælfric an abbot: this is probably the same Ælfric who was afterwards archbishop of Canterbury. The work chiefly consists of extracts from Priscian and Donatus, translated into Saxon for the use of those Saxon youths who were studying Latin. It was published in folio at Oxford 1659, at the end of Somner's *Dictionary*, with this title, "*ÆLFRICI, Abbatis sui temporis dignissimi, Grammatici vulgo dicti, Grammatica Latino-Saxonica; una cum ejusdem Ælfrici Glossario Latino-Saxonico. Utrumque ante annos plus minus septingentos scriptis mandatum, in gratiam linguæ Anglo-Saxonicæ studiosorum, nunc primum in lucem edidit GULIEL. SOMNERUS Cantuarien.*"

<sup>18</sup> See *Vossius*, *De Arte Grammatica*, lib. i. c. 4. and Bishop Wilkins's *Essay towards a Real Character and a Philosophical Language*, p. 19.

<sup>19</sup> *Vossius*, lib. i. cap. 3; Polydor. Virgil, lib. i. cap. 7; and Wilkins's *Essay*, p. 20.

<sup>20</sup> See Wilkins's *Essay towards a Real Character*, &c. p. 20.

1. The first Anglo-Saxon Grammar ever published was the following, in 4to, at Oxford: *Institutiones Grammaticæ Anglo-Saxonica, et Mæso-Gothicæ, Auctore GEORGIO HICKESIO, Ecclesiæ Anglicanæ Presbytero. Grammatica Islandica RUNOLPHI JONÆ. Catalogus Librorum Septentrionalium. Accedit EDVARDI BERNARDI Etymologicon Britannicum. Oxoniæ e Theatro Sheldoniano, 1689. Typis Junianis.*

In the Preface, Dr. Hickes mentions a Saxon Grammar in manuscript, by Jocelin, which could not be found. That there was a Grammar is evident, from the Index of it, which still remains in the Bodleian Library<sup>21</sup>. In the same library there are a few loose sheets, with some forms of Declensions, by the learned Mareschal<sup>22</sup>. These are nearly all that can be found: Dr. Hickes may, therefore, be considered the first who reduced the Saxon language to the form of Grammar.

2. In 1705, at the same place, an enlarged edition of the preceding Grammar was published, in folio. It was so much enlarged and improved, as to be considered a new work; it had, therefore, this title;

*Linguarum Vett. Septentrionalium Thesaurus Grammatico-Criticus et Archaeologicus. Auctore GEORGIO HICKESIO, S. T. P.*

Whether bound in 2 or 3 vols., the arrangement of the work is as follows:

<sup>21</sup> The Title is *Dictionariolum, sive Index Alphabeticus Vocum Saxonicarum (ni fallor) omnium, quas complectitur Grammatica clarissimi viri Domini JOHANNIS JOSSELINE. — Item alius Index, &c.* See Wanley's Catalogue, p. 101. and Hickes's Preface, p. 1.

<sup>22</sup> *Grammaticalia quædam Anglo-Saxonica per D. THOMAM MARESCALLUM in solutis schedis scripta, et inter codd. ejus MSS. reposita.* Wanley, p. 102.

- I. *Pars Prima, seu Institutiones Grammaticæ Anglo-Saxonicæ et Mæso-Gothicæ.* pp. 235.
- II. *Ejusdem Pars Secunda, seu Institutiones Grammaticæ Franco-Theoticæ.* pp. 111.
- III. *Ejusdem Pars Tertia, seu Grammaticæ Islandicæ Rudimenta.* pp. 92.
- IV. *De Litteraturæ Septentrionalis Utilitate, sive de Linguarum Vett. Septentrionalium Usu Dissertatio Epistolaris, cum Numismatibus Saxonis.* pp. 188.
- V. *Antiquæ Litteraturæ Septentrionalis Liber alter, seu Librorum vett. Septentrionalium &c. Catalogus Historico-Criticus &c.* pp. 326. *Cum totius operis sex Indicibus.*

This is a very valuable and splendid work, that manifests the indefatigable industry and extensive learning of Dr. Hickes, and of Mr. Wanley who wrote the *Liber alter*, containing a Catalogue of the Saxon books and charters that he found in our libraries. The whole work is enriched with many valuable plates, fac-similes of manuscripts, and every illustration desirable in such a work,

3. Soon after the appearance of Dr. Hickes's great and learned work, the Rev. E. Thwaites, of Queen's College\*,

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\* "The restorer of the knowledge of the *Septentrional* languages in England was Mr. Francis Junius, the son of Mr. Francis Junius the theologist of Heidelberg; (for an account of Daye, the first Saxon printer in England, see Introduction p. 12, note 17;) and Mr. Junius, though a foreigner, must with us have preference; for the *Gothic and Saxon Gospels* published by Dr. Mareschal (Mr. Junius, who was Dr. Mareschal's instructor, must sustain no injury by our attributing to one, a joint work of both, printed with the types and at the charge of Mr. Junius,) were printed at Dort, and Dr. Mareschal brought no new types into the kingdom: but in the year 1654 Mr. Junius, being then at Amsterdam, procured a set of '*Saxonic* types to be cut, matriculated, and cast, thinking himself enabled by some good subsidyes which he had met with in Germany to add some-



Oxford, published in 8vo a small Grammar without his name: *Grammatica Anglo-Saxonica ex Hickesiano*

thing to that which had been before done by Melchior Goldastus and Marquardus Freherus in Francic and Alemannic antiquity,' as he says in a letter to Mr. Selden, a copy of which may be seen in the Preface to Dr. Hickes's *Thesaurus*.

"These types Mr. Junius brought with him into England, and with them types for the Gothic, Runic, Danish, Islandic, Greek, Roman, Italic, and English, (the English of a very pretty face,) all cast to a *pica* body that they might stand together: but he brought the letter only, without punches or matrices, and in the year 1677 gave them with a fount of English *Swedish* to the University of Oxford, where they now are. [The author afterwards, p. 44, says that Mr. Junius brought the matrices, and gave them to the University.]

"In the mean time Mr. Dodsworth and Sir William Dugdale had published the *Monasticon*, and Mr. Somner his *Saxon Dictionary*, which was printed at Oxford in the year 1659 with the University types, though Mr. Somner had from the death of Mr. Wheelock enjoyed, and did then enjoy, the salary appertaining to the Saxon lecture founded at Cambridge by Sir Henry Spelman: for which the most probable reason we can assign, is this: that the University of Cambridge had not letter suited to the purpose: for though Mr. Wheelock's edition of *Bede's Ecclesiastical History* published in 1644 was printed at Cambridge, it was printed on a type too large for a Dictionary." *Dissertation on English Typographical Founders*, by EDWARD ROWE MORES, A.M. & A.S.S. p. 15.

"The study of these languages, after the death of Mr. Junius, was cultivated with greater ardour through the means and by the labour of Dr. Hickes, who having received the tincture from Dr. Mareschal rector of Lincoln College, of which college Dr. Hickes was fellow, was excited by Bishop Fell to the publication of the *Institutiones Grammat. Anglo-Saxonicae et Mæso-Gothicae*, printed at Oxford in 1689: but the Doctor after the Revolution entered into the inmost recesses of the *Borealian* languages, instigated thereunto principally by Dr. Kennet, that Dr. Hickes's mind and pen might be diverted from the politics of the time. Dr. Hickes was a Nonjuror, Dr. Kennet a Whig, afterwards Bishop of Peterborough." p. 26,

"In Dr. Hickes's time there was as it were a profluvium of *Saxonists* springing all from the same fountain; The Queen's College in

*Linguarum Septentrionalium Thesaurus excerpta.* Oxoniæ, 1711. This little work only extends to 48 octavo pages; but being closely printed, it contains most of what is necessary for the young Saxon student; and, for the alphabetical arrangement of the irregular verbs, and some other particulars, it is a more practical and convenient work for a learner than Dr. Hickes's large Thesaurus.

4. The next Grammar, compiled from the works of Dr. Hickes and Mr. Thwaites, was published with the following title: *The Rudiments of Grammar for the English-Saxon Tongue; first given in English, with an Apology for the Study of Northern Antiquities, being very useful towards the understanding our Ancient English Poets, and other Writers.* By ELIZABETH

the University of Oxford, the nursing mother of *Arctoans*,—and of us; who are joyful upon every remembrance to make acknowledgement of love unfeigned to the House of Eglesfield. Bishop Tanner, Bishop Nicolson, Bishop Gibson, Mr. Thwaites, Mr. Elstob, Mr. Benson, Mr. Rawlinson, were the lights of Anglo-Saxonic literature: Mr. Thwaites the principal, the accurate editor of the Saxon *Heptateuch*. With them must be numbered Dr. William Hopkins, canon of Worcester, Mr. Humphrey Wanley (of Univ. College, we think, author of the historical and critical Catalogue of the *Septentrional MSS.* remaining in England, which makes the latter part of Dr. Hickes's *Thesaurus*) librarian to the Earl of Oxford, and son of the Rev. Nathaniel Wanley,—and a young lady Miss Eliz. Elstob the sister of Mr. Elstob, and the *indefessa comes* of his studies; a female student in the University. This lady procured a fount of Saxon to be cut according to her own delineation from MSS., which was afterwards presented by Mr. Bowyer to the Clarendonian."—"Her portraiture may be seen in the Initial G of the English Saxon Homily on the Birth-day of St. Gregory."—Mores's *Dissertation*, p. 27—30.

The types used in this Grammar are those of Messrs. Fry, with some additions and alterations made under the direction of Messrs. R. and A. Taylor for Mr. Ingram's edition of the Saxon Chronicle, which is shortly to appear.

ELSTOB. Small 4to. London, 1715. This was the first Saxon Grammar that was published in English.

5. In 1726 a very short and imperfect Saxon Grammar appeared in a collection of Grammars, with this title: *An Introduction to an English Grammar, containing I. A Compendious Way to master any Language in the World. II. A Particular Account of Eastern Tongues, &c. III. A Dissertation on the Saxon. IV. A Grammar of it, being No. X. of the Complete Linguist; or Universal Grammar.* By J. HENLEY, M.A. The preface extends to xxxv pages, in which there is a History of the Gothic tongues, and some other particulars, on which, for correctness, much dependence cannot be placed. The Grammar contains 61 pages, and is a very imperfect abstract of Hickes.

6. Mr. Lye wrote a valuable Saxon Grammar, which he prefixed to his edition of *JUNII Etymologicum Anglicanum*. The title of the whole work runs thus: *FRANCISCI JUNII FRANCISCI filii Etymologicum Anglicanum. Ex autographo descripsit et accessionibus per multis auctum edidit EDWARDUS LYE, A.M. Ecclesiæ parochialis de Yardley-Hastings in agro Northamptoniensi Rector. Præmittuntur Vita Auctoris et Grammatica Anglo-Saxonica.* Oxonii 1743. Folio. No notice can here be taken of the Dictionary; but of the Grammar prefixed to it, the author remarks, “Præmisi Grammaticam Anglo-Saxonicam. Cl Edwardus Thwaites olim Collegii Reginensis Socius et Linguæ Græcæ Professor Grammaticam ex Hickesiano Thesauro excerptam evulgavit. Hanc ego in auctarium dedi multis partibus emendatiorem, præsertim ubi nominum declinationes tractantur, et orationis constructio sive Syntaxis. Hæc

valde mihi videbatur desiderari, illæ numero abundare ; quapropter illas intra terminos definivi, et pro septem tres tantum posui." The alterations in this Grammar are very judicious ; they are real improvements, which were made in a long and close attention to the language. The author's critical knowledge of Saxon will be evident, upon examining the Grammar, as well as the Dictionary which was compiled by him and afterwards published by the Rev. Owen Manning in 1772.

7. The title of Mr. Lye's work just mentioned, is *Dictionarium Saxonico et Gothico-Latinum. Auctore EDVARDO LYE, A.M. Rectore de Yardley-Hastings in agro Northantoniensi. Accedunt Fragmenta Versionis Ulphilanæ, necnon Opuscula quædam Anglo-Saxonica. Edidit, nonnullis vocabulis auxit, plurimis exemplis illustravit, et Grammaticam utriusque Lingue præmisit, OWEN MANNING, S. T. P. Canon. Lincoln., Vicarius de Godelmington, et Rector de Peperharow in agro Surreiensi; necnon Reg. Societ. et Reg. Societ. Antiqu. Lond. Socius. Londini 1772, in 2 vol. Folio.* The Anglo-Saxon and Mæso-Gothic Grammars prefixed by Mr. Manning are more systematic and regular than the six preceding ; but they contain little that is not found in the works of his predecessors.

8. The following Grammar has been recently published in Danish : *Angelsaksisk Sproglaere tilligemed en kort Læsebog ved R. K. RASK. Stockholm 1817.* Or, *An Anglo-Saxon Grammar, together with a short Praxis.* By R. K. RASK.—This is an original and useful work. The author has manifested a considerable depth of research, and has formed his Grammar on the plan of other Northern languages, with most of which

he appears intimately acquainted. He has given an abstract of Saxon poetry, and a small Praxis, with short notes.

In 1819 appeared *The Elements of Anglo-Saxon Grammar; to which are added a Praxis and Vocabulary*. By the Rev. J. L. Sisson, M.A. of Clare Hall, Cambridge. This is a small work of only 84 pages in 12mo, on the plan of Hickes. The author introduces his work by observing, "The following pages have been compiled with a view of offering to the public, in a compressed form, the principal parts of Dr. Hickes's Anglo-Saxon Grammar." The author, however, has followed Manning in the declensions of nouns, and some other particulars. He remarks further, "In the arrangement, the plan of Dr. Valpy's excellent Latin Grammar has been adhered to, as closely as the peculiarities of the two languages would permit."

While the merit of the eight preceding Grammars, and especially of Hickes's learned *Thesaurus*, is fully admitted; it must be acknowledged, that, with the exception of Mr. Rask's Grammar, they follow too closely the form of the Latin language. Instead of being Grammars formed on the true Anglo-Saxon idiom, are they not rather modelled according to the principles and form of the Roman tongue?—The present is an attempt to divest the Saxon Grammar of the useless Latin incumbrances, put upon it by preceding writers, and to offer one formed on the true genius and structure of the original Saxon. With this view, the work commences with an Introduction on the origin of alphabetical writing, and the gradual formation of the Saxon alphabet from the Phœnician. The nature and power of letters are fully treated of in Orthography. In Etymology, the seven declensions have been

reduced to three: no cases, moods, or tenses, have been admitted, but when there is a real variation in the termination. The Syntax treats first of Sentences, then of Concord, and thirdly of Government. In Prosody is collected the substance of what has been written on the intricate subject of Anglo-Saxon versification. The substance of the first part is entirely taken from *The History of the Anglo-Saxons*, by S. Turner, Esq. F.A.S. and, in some cases, almost verbatim. In the remainder of Prosody the author is very much indebted to the Rev. J. J. Conybeare's remarks, and to Mr. Rask's Saxon Grammar, as well as to Mr. Turner. He has embodied in the text most of Mr. Conybeare's communication to the Society of Antiquaries, and comprised the substance of Mr. Rask's work in the notes, constantly referring the inquisitive student to the source from which his information has been drawn. He is aware that some may consider the Prosody too diffuse, while others may deem it defective. Defects will, no doubt, be observed, and redundancies detected; but the author hopes for the indulgence of Saxon scholars, when they recollect that this is the first time any regular Saxon Prosody has appeared in an English dress. The observations on the Dialects may tend to show how the present English language is derived from the Saxon. A very literal translation is given to the extracts in the Praxis, to render a constant application to a dictionary unnecessary. In the quotations from Boethius, Mr. Turner's translation has been generally adopted.

The text will be found to contain most of what is necessary for a grammatical acquaintance with the Saxon, even by those who are unacquainted with any language except the English: and the notes to comprehend a va-

riety of curious and useful matter on the origin and structure of the Anglo-Saxon and the modern English language. Though on doubtful points continued reference has been made to our best philological writers and grammarians, Wallis, Wilkins, Harris, Monboddo, Tooke, Crombie, Grant, and others; yet some notes of minor importance have been added, with a desire of making the path plain and easy to the most inexperienced student. It is, however, strongly recommended that those who are beginning to study Saxon, will not bewilder themselves by attending too much to the copious notes; for, if the text do not contain every particular, it comprehends all that is absolutely necessary, till a very considerable progress has been made in the language.

It is to the liberal spirit of our Gothic ancestors that the female sex owe their present important and independent rank in society. Amongst the Anglo-Saxons "their safety, their liberty, and their property were protected by express laws: they possessed all that sweet influence which, while the human heart is responsive to the touch of love, they will ever retain in those countries which have the wisdom and urbanity to treat them as equal, intelligent, and independent beings". Perhaps, therefore, the present work will not be quite uninteresting to the female sex.

Some ladies, who are an ornament to their sex, and who are most successfully exerting their talents in the diffusion of useful knowledge, have studied Saxon with evident advantage. Were it not for the retiring modesty of an amiable female, whose highest pleasure is derived from conferring a benefit unobserved, the author would be

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<sup>23</sup> See Turner's *History of the Anglo-Saxons*, 8vo. vol. iii. p. 78.

gratified to record the name of the accomplished lady to whom we have been recently indebted for the first English translation of the Saxon Chronicle ; especially as she is of a family very much distinguished by the devotion of its members to every good and useful work. Let it be remembered to the honour of her sex, that the first Anglo-Saxon Grammar written in English was by the learned Mrs. Elstob, who is also celebrated as the translator of the Anglo-Saxon Homily on the birth-day of St. Gregory<sup>24</sup>.

The author of these Elements has much pleasure in specifying to whom he is indebted, for occasional hints or more regular assistance, during the progress of this work. He must first acknowledge his obligations to Edward Johnstone, M.D. of Edgbaston Hall, near Birmingham, and Mrs. Webb, for the confidential manner in which they intrusted to him the valuable MSS. of the late Rev. J. Webb<sup>25</sup> of Birmingham ; allowing him the

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<sup>24</sup> Gregory was a Roman Pontiff, who, in the sixth century, caused the Gospel to be first preached amongst our Pagan ancestors.

<sup>25</sup> Though a regular biographical account of Mr. Webb might be a little out of place in a work like the present, yet the Author hopes he shall be excused in extracting the following particulars respecting him from a memoir by the Rev. W. H. Rowe of Weymouth ; especially as they give some account of the commencement and progress of his Saxon studies : they will also show what inducement Mr. Webb had to direct his manuscripts to be presented to Dr. Johnstone.

“ Disappointed by sickness in the ministry of the Gospel, Mr. Webb's first and ardent choice, he was induced to engage in the education of youth ; and from this circumstance, his attention was principally directed to lingual research. To this he devoted the leisure which his engagements in the school-room, and the repose claimed by an enfeebled frame, would allow. During the last three years of his life, his studies were chiefly directed to a topic connected with classical literature, that does not receive general, and perhaps not such marked attention as it deserves. This was an investigation of the English lan-



unrestrained use of them. Mr. Webb was preparing several works for the press, and he had collected much matter for them. Amongst these was an Anglo-Saxon

guage in its Anglo-Saxon and Gothic sources. He began late ; but, possessing a mind which would have excelled in any pursuit that allowed room for the exertion of its strength, he conducted the study with all that enthusiasm which makes difficulties but the occasion of new exertions and accelerated progress."

Connected with the present work, there is one circumstance mentioned by Mr. Rowe which cannot be omitted. "This was the intimacy formed with his physician, Dr. Edward Johnstone, a gentleman uniting great urbanity of manners with extensive classical knowledge. His professional attentions were exemplary and unremitted. His prompt attendance, the tenderness of his sympathy, and kind watchfulness to the last moment, cannot be erased from the grateful remembrance of the widow of my friend. But while the medical skill of this gentleman greatly contributed to hold in check the progress of disease, the friendship of a person of literary taste, congenial with his own, was no less serviceable to support a buoyancy of spirits under the accumulating load of disease.

"It was, I believe, in the autumn of 1811 that Mr. Webb was first introduced to this gentleman's society. He had consulted him on professional subjects, which led to the placing of his eldest son under Mr. Webb's care. The intimacy increased, and continued to furnish Mr. Webb with one of the most interesting sources of pleasure from human society, which he enjoyed during the last few years of his life.

"It was in the beginning of September 1814 that a disease took place, which sunk him into the shades of death, October 11th 1814, at the age of 35."

This amiable young man had the following works in his notes of *Agenda* :

1. A Grammar of the primitive, intermediate, and modern English tongue. The primitive or Anglo-Saxon to be made as complete as possible ; the intermediate to consist principally of such notices of the progress and changes of the languages, as may be necessary to elucidate and correct the other two.

2. Dictionary of Anglo-Saxon.

Either a reprint of Somner, Lye and Manning, or a methodical work something like Mair's *Tyro's Dictionary*, with an *Index*.

Grammar, left in a very imperfect state. Most of the curious materials collected by Mr. Webb were found useless. The Author is, however, indebted to the manuscripts for part of Orthography, some lists of Adverbs, and the substance of many notes. Some notes are given entire, of which notice is generally taken in the work; others are considerably altered, and given without spe-

3. Reprint of Anglo-Saxon works in English characters.

Saxon Gospels.

Heptateuch. Psalter.

Laws.

Alfred's Works.

Chronicle.

4. Orthographical Collections, illustrative of the Grammatical History of the English Language, from the Norman Conquest to the Age of Milton. In two Parts.

Part I. Tracing the language upwards to its earliest period, 1 vol.

Part. II. Tracing the language downwards from its earliest period, 2 vols.

Subdivision of Part II: English before Wickliffe; from Wickliffe to the Reformation; from the Reformation to "Paradise Lost."

5. Grammar of the Mæso-Gothic.

6. Gothic Dictionary.

7. Gothic Gospels in English characters.

8. Gothic, Anglo-Saxon, Wickliffe's and Tyndal's Gospels in four parallel columns in the English character.

Mr. Webb's manuscripts were sent to the Author, September 30th 1820, in the following state.

No. 1. For the *Anglo-Saxon Grammar*, considerable preparations are made; for the *Intermediate*, a few notes are found; for the *Modern English* there is no preparation.

No. 4. Very extensive extracts properly arranged are made for this work.

No. 5. Part of this Grammar is prepared, but chiefly on scraps of paper.

No. 7. Gothic Gospels transcribed in modern characters.

For Nos. 2, 3, 6, 8 no preparation is made.

cific reference. The same liberty has been taken with extracts from works that have been published. When additional observations have been made, or some sentences altered, reference has commonly been made only to the author, without specific marks of quotation, though many sentences may be in the very words of the original.

The Author is not only indebted to the printed works of some of the most eminent Saxon scholars for much valuable information, but for their epistolary communications during the progress of this Grammar. Amongst these he ought to name Sharon Turner, Esq. F.A.S., The Rev. J. J. Conybeare, A.M. late professor of Poetry at Oxford, and the Rev. J. Ingram, late Anglo-Saxon professor in the same University<sup>26</sup>.

Here he ought to notice the important assistance of the Rev. W. Pulling<sup>27</sup>, A.M. F.L.S. of Sidney Sussex

<sup>26</sup> By the laborious and successful researches of Mr. Turner, "a taste for the history and remains of our great ancestors has revived, and is visibly increasing." In 1799 the first fruits of his indefatigable exertions were given to the public in his valuable "History of the Anglo-Saxons," an historical work, which for impartiality, and a continued reference to original documents, has never been surpassed, and not often equalled. The Rev. J. Ingram and the Rev. J. Conybeare with no common zeal and success have used their exertions to promote the study of Anglo-Saxon literature; the former, in his elegant and valuable "Inaugural Lecture on the Utility of Anglo-Saxon Literature, &c." 4to, pp. 112, Oxford 1807; from whom we are daily expecting an English translation of the Saxon Chronicle, accompanied with a much enlarged and improved text of the Saxon;—and the latter in his learned Communications on the Saxon Versification, to the Society of Antiquaries, printed in the 17th vol. of the *Archæologia*, 1814. The lovers of Saxon literature may shortly expect to be highly gratified by the appearance of Mr. Conybeare's "Illustrations of Anglo-Saxon, Early English, and Norman French Poetry."

<sup>27</sup> The talent of this gentleman, for the acquisition of languages,

College, Cambridge, for his assistance in translating from the Danish, Rask's "*Angelsaksisk Sproglaere*," and for elucidating some obscurities.

He should reproach himself with ingratitude, were he not to mention his obligation to T. W. Kaye, Esq. Barrister at Law, of the Middle Temple, for his very kind attention in examining some quotations from works to which the author could not have access, and for various useful observations.

His thanks are also due to Mr. Richard Taylor, F.L.S. for his judicious remarks, and for his great attention in inspecting the proof sheets.

Some readers may probably charge the author with sterility of invention and plainness of expression; in reference to which he has only to remark, that he has faithfully laid before the public the result of his grammatical inquiries, expressed in plain and intelligible language. An inflated diction neither suited his genius nor his subject. It has been his continued endeavour to keep in view the important rule of Quintilian: "*Non ut intelligere possit, sed ne omnino possit non intelligere curandum*"<sup>28</sup>. That the author may have failed even in this instance, as well as in other particulars, he has reason to fear, because the work has been composed at different intervals of leisure, and often amidst the anxieties and distraction of a laborious profession. This, however, he

---

is not only well known to his friends, but his correct knowledge of Danish has been particularly manifested to the public by his "*Select Sermons with appropriate Prayers translated from the original Danish of Dr. Nicolay Edinger Balle, Court Chaplain, and Regius Professor of Divinity at Copenhagen*." This volume appeared in 1819, and was well spoken of by some of the most respectable Reviewers.

<sup>28</sup> *Inst. lib. viii. cap. 4.*

can affirm, that he has spared no pains to lay before the young Saxonist a plain and comprehensive Saxon Grammar; and, in the Notes, to satisfy the inquiries of the more advanced student. Where satisfaction could not be obtained, the nearest approximation to truth has been attempted, by what appeared to the author rational conjecture; the reasonableness or fallacy of which must, however, be left to the judgement of others, who are both better able to determine and less concerned in the issue. The author has no favourite hypothesis to support: his sole object has been to give a rational account of the formation and structure of the Anglo-Saxon and English languages.

He is conscious that in the Notes opinions have often been given, when they do not always appear to be well supported. In such, and indeed in all cases, he invites liberal criticism, being assured that, by the collision of opposite opinions, new light, if not truth, is often elicited; and should this be the case, he will have cause to rejoice, whether it be produced by himself, or by a more successful inquirer.

Though some may still neglect, and probably even despise, the works of our ancestors, and every attempt to bring their language into notice; yet those who admire with the author the sterling sense of their nervous productions, though in a humble garb, will not disregard the present work; they will rather receive it with gratitude, as a faithful guide to the treasures of wisdom and piety, still hidden in the temple of liberty and independence erected by the Saxons;—a temple, not of Roman or Grecian symmetry of architecture, but of the wilder Gothic, which ever attracts the attention, and generally ensures the approbation, of every beholder.

# ERRATA.

Page	Line		
18,	17,	for byst	read bist
25,	32,	— <i>lawxai</i>	— <i>lawxai</i>
31,	32,	— curant	— curavit
36,	20,	— Kimmeriana	— Kimmerian
36,	25,	— Kimmerian	— Kimmerians
38,	18,	— These Gothic characters	— The modern Gothic characters succeeded, which
38,	27,	— Gothic	— Greek, Latin and Gothic
62,	13,	— See Note to the 2nd	— See Note 2 to the 1st
62,	47,	— Sect. 57	— Sect. 60
67,	25,	— kno walso	— know also
70,	5,	— or pronoun	— and pronoun
85,	16,	— nt a s mith	— not a smith
127,	37,	— page 4	— page 94
128,	28-31,	— Tiz	— -tiz
132,	26,	— ýrge lufob	— ýr zelufob
153,	26,	— It	— Dit
195,	25,	— accusative cases	— nouns
214,	26,	— Note 14	— page 222 Note 14
216,	27 & 33,	} Scalda	{ Poem of the Scyldings, or Beowulf
217,	16,		
241,	34,	— 11th line—3rd of the	— 10th line—4th of the.
41,	25,	— before the same words	— before the same word
88,	3,	— Lercý	— Lercý
114,	11 & 14,	— of they themselves	— of themselves.

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#### ABBREVIATIONS.

D. S. or Dan.-Sax. *stands for* Dano-Saxon.

Ice. or Isl. ——— Icelandic.

N. S. or Nor.-Sax. ——— Norman-Saxon.

# Elements of Saxon Grammar.

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## INTRODUCTION.

*The origin of alphabetic writing, and a deduction of the Saxon and other European letters from the Samaritan, with copies of inscriptions, facsimiles of manuscripts, &c.*

---

**SPEECH** is the power of expressing our thoughts by words. These words are articulate sounds, used by common consent as the signs or representatives of our ideas. Thus, by oral sounds, our ideas or thoughts are rendered audible, and are conveyed to the minds of those who are present; but, by oral language alone, no communication can be made with those who are absent.

After some time, words were reduced to their simple articulate sounds, and marks or letters were invented to denote those sounds. Hence, letters are marks for certain sounds; and, by a combination of these elementary marks or letters, all words, or signs of thoughts, are made visible in writing, and again transferred from the eye to the mind<sup>1</sup>. By oral language, we can only commu-

---

<sup>1</sup> When we read, the ideas of the author are impressed upon our minds, by the *marks* for sounds, through the medium of sight; and these ideas are impressed upon the minds of the auditors through the sense of hearing. On the other hand, when we dictate to an amanuensis, our *ideas* are conveyed to him through the medium of sounds significant, which he draws into vision, by the means of *marks significant of those sounds*. Astle's *Origin and Progress of Writing*, p. 24.

nicate our thoughts to those who are present ; but, by the wonderful invention of written language, we can convey our thoughts to the most distant regions as well as to future generations.

Many great and learned men have been so sensible of the difficulty of accounting for the invention of writing, by which the various conceptions of the mind are exhibited to the sight by a small number of elementary characters or letters, that they have supposed it to be of Divine origin\*.

2. They say, As there is no certain evidence of the existence or use of regular alphabetical characters before the days of Moses, or any thing written in such characters prior to the giving of the law on mount Sinai B.C. 1491; and, as then, God is said to have written the Decalogue with his own finger<sup>3</sup>, and as, after this time, writing is always mentioned when a suitable occasion offers, it is concluded, that God himself first taught man the use of alphabetical characters.

3. Others, thinking that such an opinion is warranted neither by scripture nor reason, have considered themselves at liberty to pursue their inquiry into the origin of letters, as far as history will carry them. They say, the imperfection of every alphabet, not excepting the Hebrew, seems to show, that alphabetical writing was not the work of Divine skill. Besides, had there been a Divine alphabet, it would, from its excellence, soon have established

\* Of this opinion were St. Cyril, Clement of Alexandria, Eusebius, and others among the Fathers ; and Mr. Bryant, Mr. Costard, Dr. A. Clarke, with many others among the moderns. See *St. Cyril against Julian*, book viii., *Euseb. Evang. lib. ix. cap. 7*, *Bryant's Mythology*, and Dr. Clarke's *Bibliographical Miscel.*

<sup>3</sup> The following quotations are given as proofs that the Decalogue was not written by *command*, but by the *hand* of God himself. Exod. xxiv. 12. *A law and commandments which I have written :* אשר כתבתי *etūrē vēmjūē asēr kētēbtī.*—Exod. xxxi. 18. *Written with the FINGER of God :* כתבם באצבע אלהים *kētēbīm bājōbō ALEIM.*—Exod. xxxii. 16. *And the writing was the WRITING OF GOD :* ומכתב המכתב בכתב אלהים *vēmēkētēb mēkētēb ALEIM.*



itself in the world. Relative to the subject before us, they would suggest, that the Saxons, being an uncultivated and warlike people, living by the acquisitions of the sword, did not attend to literary pursuits. It is affirmed that when they came into Britain under Hengist and Horsa, in A.D. 449, they were not even acquainted with letters<sup>1</sup>. From the coming of Julius Cæsar about 55 B.C. to the time of the Romans leaving Britain in A.D. 409, the Romans must have communicated much information to the ancient inhabitants. The intercourse that existed between them and the Britons would naturally make their letters as familiar to the eye as their language was to the ear. The Saxons, then, not having a knowledge of letters when they came into this island, derived them from the Roman remains existing in Britain when they arrived.

The most respectable authorities, both ancient and modern<sup>2</sup>, are generally agreed that the Roman letters were derived from the Grecian, probably from the Greeks of Attica. The Attic alphabet was from the improved Ionian.

<sup>1</sup> What was the form of the Saxon language about the year 450, when they first entered Britain, cannot now be known. They seem to have been a people without learning, and very probably without any alphabet: their speech, therefore, having been always cursory and extemporaneous, must have been artless and unconnected, without any modes of transition or involution of clauses: which abruptness and inconnexion may be observed even in their later writings. This barbarity may be supposed to have continued during their wars with the Britons, which for a time left them no leisure for softer studies; nor is there any reason for supposing it abated, till the year 570, when Augustin came from Rome to convert them to Christianity.

The Christian religion always implies or produces a certain degree of civility and learning: the Saxons then became gradually acquainted with the Roman language, and so gained, from time to time, some knowledge and elegance, till in three centuries they had formed a language capable of expressing all the sentiments of a civilized people. —Todd's *Pref. to Johnson's Dict.* p. xxx.

<sup>2</sup> Pliny, lib. vii. c. 58, says, *Veteres Græcas fuisse easdem penè quæ nunc sunt Latine*. Tacitus also affirms, *Annal.* lib. ii., *Et forma literis Latinis, quæ veterrimis Græcorum*.

But it may be asked, How was the knowledge of letters communicated to the Ionians? Ionia being a Greek province in Asia, near Phœnicia, it is said that the Ionians first acquired a knowledge of letters from the trading intercourse they had with the Phœnicians, Canaanites, ancient Hebrews, or Samaritans; for the languages and letters of these people, as well as the Carthaginians, Chaldeans, and Syrians, if not exactly the same originally, were nearly allied. These Phœnicians or Canaanites were denominated Pelasgi, from the word *πελάγισσι*, *wanderers by sea*, because, induced by the advantages of trade, they passed from one country to another<sup>6</sup>. These Phœnician Pelasgi settled colonies very early in Ionia, Greece, and the islands in the Ægean sea. There is some proof<sup>7</sup> that Taaud the son of Mizraim invented letters in Phœnicia. This invention took place 10 years before the migration of Mizraim into Egypt, or about 2178 B.C. The written annals of mankind, transmitted to us, will not enable us to trace the knowledge of letters beyond this period, though it is no proof that they were not in use in preceding ages.

Having thus attempted to trace letters to their source at a very early date among the Phœnicians, Canaanites, ancient Hebrews, or Samaritans, we shall endeavour to retrace our steps, deducing every alphabet from that used by the inventors, and corroborating the statements by plates, showing the similarity of the derived letters to the original Samaritan.

It is not asserted that without exception all alphabets are derived from one; yet it is generally allowed, that by far the greater part of those used in the various parts of the globe was from the Phœnician.

4. Besides many other oriental alphabets, the He-

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<sup>6</sup> Dr. Jamieson concludes that "the origin of the name of this celebrated people must be viewed as lost in the darkness of antiquity." See "*Hermès Scythicus*," p. 38. In the preceding pages of his work, the Dr. brings forward several arguments to prove this conclusion.

<sup>7</sup> See Astle's *Origin and Prog. of Writing*, pp. 34 and 46.

brew, Chaldee, Syriac, Punic, Carthaginian, or Sicilian, and the Pelasgian Greek, which are written, in the eastern manner, from right to left, and the Ionic Greek, written from left to right, after the European manner, were derived from the Samaritan. The Ionic Greek alphabet is the source from whence, not only the Russian, ancient Gothic and Latin or Roman are derived, but also many others adopted in different parts of the world.

It has been already observed that the Phœnicians, ancient Hebrews or Samaritans wrote from right to left: as,

SPECIMEN 1st<sup>o</sup>.

*Samaritan or ancient Hebrew, read from right to left.*

ገንዘብና ግንዛቤ ደረጃውን የሚያሳይ

*The same in Chaldee or modern Hebrew.*

וַיֹּאמֶר אֱלֹהִים יֵשׁוּעַ יִהְיֶה שֵׁם הַיָּם הַזֶּה

*Both expressed in Roman Characters.*

RUAIEIURUAIEIMIELARMAIU

And God said, Let there be light, and there was light. Gen. i. 3.

5. In the oriental languages, even at the present time, this mode of writing from right to left, generally pre-

\* There was a doubt whether the ancient Hebrews wrote as above without dividing their MSS. into words ; and, as no satisfactory information could be derived from books to be procured in this retired part of the country, the difficulty was made known to one of our most eminent linguists, the Rev. S. Lee, M.A. professor of Arabic in the University of Cambridge, who, with his accustomed kind attention, immediately replied :—

“ To your query, whether the most ancient Hebrews and Samaritans divided their text into words or not, I answer, I believe no one knows. The oldest MSS. we have are divided ; and in the Samaritan a dot is always placed between the words. On some of the old shekels, indeed, no division appears ; but whether this was the case in the books, is not known. It has been conjectured that some various

vails. It was adopted by those nations that derived their alphabets from the Phœnicians. Thus, in the earliest ages, the Ionians, Athenians, &c. wrote from right to left<sup>9</sup>. The Greeks afterwards adopted another method of writing. They began on the right and wrote to the left side of the page, and then returned from left to right; and thus continued to write backward and forward as the ox ploughs, and from thence this method of writing was called *Βαστοφῆδον*, from *βῆς* an ox, and *στοφῆ* a turning. Of this writing there were two kinds; the most ancient commencing, after the eastern manner, from right to left, and the other, like the European method, from left to right. The following is a specimen of the most ancient mode of writing taken from a marble in the National Museum at Paris<sup>10</sup>.

readings may be accounted for on the supposition of no division having been made; and, by adopting a new division, some difficult passages have been made plain and easy. There is a probability, therefore, that this was the case, and to this I incline. Some of the old inscriptions, too, on the ruins of Palmyra, &c. favour this opinion."

<sup>9</sup> This is proved from inscriptions on coins. We have an Attic coin of Athens thus described: "*Caput Palladis galea tectum. ΕΘΑ Noctua ex adverso stans, inter duos oleæ ramos, omnia in quadrato incuso.*" See "*Veterum Populorum et Regum Numi, qui in Museo Britannico adservantur, Londini MDCCCXIV,*" by Taylor Combe, Esq. p. 125, No. 7.

Another of Tuder thus described, "*Manus cæstu armata, in area quatuor globuli—ΙΔΕΙΤΕ inter clavas duas scriptum, in area quatuor globuli.*" See as above, p. 16, No. 1.

Another of Metapontum *ΑΤΕΜ Spica.* See as above, p. 38, No. 2.

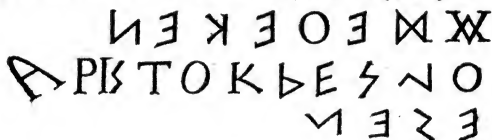
Another of Leontinum *Εques nudus ΜΟΝΙΤΟΝ Hians leonis rictus inter quatuor hordei grana.* See as above, p. 67, No. 4.

The two preceding are found written from left to right, and are therefore of a later date: as *ΜΕΤΑ* See p. 38. No. 1, and *ΛΕΟΝΤΙΝΟΝ.* See p. 67, No. 1.

<sup>10</sup> The most ancient inscription in alphabetical letters is that given in the following page, and said to be discovered by the Abbé Fourmont, *Mém. de l'Acad. des Inscr.*, t. 15, p. 400—410, which is stated to precede the Christian æra by nearly 1400 years. For its great antiquity we have only the opinions of connoisseurs, chiefly French.

## SPECIMEN 2nd.

*Copy of an Inscription at Paris in Boustrophedon, beginning on the right.*



The first line is read from right to left: the two characters at the beginning are monograms, or characters containing several letters. The first monogram contains the letters ΤΑΛΟΣ, and the second, ΜΑΝ. The second line is read from left to right. The eighth character is a monogram, and contains the letters ΙΔ. The third line is read from right to left. The whole will then stand thus :

ΤΑΛΟΣ ΜΑΝΕΘΕΚΕΝ ΑΡΙΣΤΟΚΙΔΕΣ ΝΟΕΣΕΝ

*In the common Greek Style.*

Ταλος εθηκεν Αριστοκυδης νοησεν.

*A verbal Translation.*

Hyllus posuit :—Aristocydes finxit.

*i. e.* Hyllus placed me :—Aristocydes made me.

A specimen of the other mode of Βαστροφηδον writing, beginning, after the European manner, from left to right", will be found in the following facsimile. It is called the Sigean Inscription from the promontory

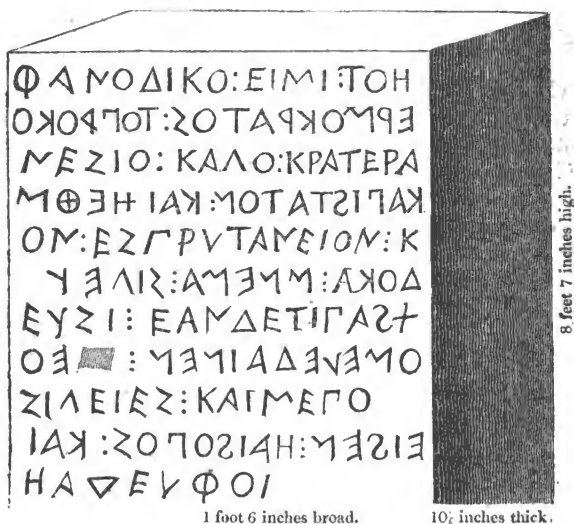
P. Knight calls it a forgery. See his *Analytical Essay on Greek Alphabets*, p. 111—130, London 1794, 4to. This marble is preserved in the Royal Library at Paris. It was discovered under the ruins of the temple of Apollo at Amicle, which was built by the son of Lacedæmon about 1400 years before the Christian æra. See *Bibliotheca MS. Stowensis*, by Dr. O'Connor, vol. i. p. 393, and also Astle, p. 68.

" There is a coin of Agrigentum with the inscription in the Boustrophedon method: beginning at the left, it has ΑΚΡΑ and then

and town of Sigeum, near ancient Troy, where the stone, from which it was copied, was found. It was written above 500 years before Christ<sup>12</sup>.

## SPECIMEN 3rd.

*The Sigean Inscription in Boustrophedon, beginning from the left.*



The first line is read from left to right, and the second from right to left, and the others alternately from left to right and from right to left. The whole will then be read, in common Greek characters, thus :

from right to left it has Ζ Ο Τ Ν Α Ο . It is thus described " Α Κ Β Α -  
 CΑΝΤΟΣ" (bustrophedon) *Aquila stans*. See Combe's *Vet. Pop. et Reg. Numi*, p. 58, No. 2.

<sup>12</sup> See Dr. Chishull's *Antiquitates Asiaticæ*, p. 4. Shuckford's *Con-  
 nexions* by Creighton, vol. i. p. 232. Dr. Bentley's *Epistolæ* by Dr.  
 Burney, p. 240, and particularly Chandler's *Inscriptiones Antiquæ*,  
 pars i. p. 3.

*In common Greek characters.*

ΦΑΝΟΔΙΚΟ: ΕΙΜΙ: ΤΟ Η  
ΕΡΜΟΚΡΑΤΟΣ: ΤΟ ΠΡΟΚΟ  
ΝΕΣΙΟ: ΚΑΓΟ: ΚΡΑΤΕΡΑ:  
ΚΑΠΙΣΤΑΤΟΝ: ΚΑΙ ΗΘΟΜ  
ΟΝ: ΕΣ ΠΡΥΤΑΝΕΙΟΝ: Κ  
ΔΟΚΑ: ΜΝΕΜΑ: ΣΙΓΕΤ-  
ΕΤΣΙ: ΕΑΝ ΔΕ ΤΙ ΠΑΣΧ-  
Ο ΜΕΛΕΔΑΙΝΕΝ: ΔΕ Ο  
ΣΙΓΕΙΕΣ: ΚΑΙ ΜΕΠΟ-  
ΕΙΣΕΝ: ΗΑΙΣΟΠΟΣ: ΚΑΙ  
Η ΑΔΕΛΦΟΙ.

*In common Greek style.*

Φανοδίκῃ ἐμὶ τοῦ Ἡρ-  
μοκράτους τοῦ προκο-  
νησίου καὶ γὼ κρατῆρα  
καπίστατον, καὶ ἤθμο-  
ον ἐς πρυτανεῖον κ' ἔδοκα  
μνήμα Σιγεί-  
εῦσι. εἰάν δέ τι πάσχω.  
μελεδαίνειν δεῖ ὧ  
Σιγείεσ. καὶ μ' ἐποι-  
ησέν ὁ Ἀἰσῶπος, καὶ  
οἱ ἀδελφοί.

*Verbal Translation.*

Phanodici sum, filii  
Hermocratis Procone-  
sii. Et ego craterem  
et crateris basin et  
Colum ad Prytaneum  
dedi memoriae ergo Si-  
geis. Siquid verò patiar  
curare me jubeo  
Sigeos. Et fecit  
me Æsopus atque fratres.

*The same in English.*

I am the statue of Phanodicus,  
the son of Hermocrates the Proco-  
nesian. I gave a cup, a saucer,  
and a strainer, to serve  
as a monument in the  
Council-House. If I meet with  
any accident, it belongs  
to you, O Sigeans, to  
repair me. I am the work  
of Æsop and his brethren.

The Βεστροφηδὸν mode of writing was very seldom used after the time of Solon, who is supposed to have written the Athenian laws in this manner to give them an air of antiquity<sup>13</sup>.

6. The Ionians, Athenians, and other Grecians began to write generally from left to right after writing in Βεστροφηδὸν; and from the following specimen it will be seen that the old Greek alphabet is only the Phœnician inverted and written from left to right; and, therefore, that the Greek alphabet was derived from the Phœnician.

## SPECIMEN 4th.

*The Greek, Roman, Gothic and Saxon Alphabets derived from the Samaritan.*

<sup>13</sup> This Boustrophedon method of writing was used by the Irish at a much later period: they denominated it *Cionn fu eite*.

		1. Phœnician written from right to left.	2. Right to left Sigeian Inscript. above	3. Left to right 500 B.C.	4. Attic Greek.	5. Gothic invented by Ul- philas about A.D. 370.	6. Latin, more than four centuries before Christ.	7. Saxon formed from the Roman in the 6th and following centuries.
	A	𐤀	𐤀	𐤀	Α	𐌆	Α	Α
	B	𐤁	𐤁	𐤁	Β	𐌇	Β	Β
G or	C	𐤂	𐤂	𐤂	Γ	𐌈	Γ	𐌆
	D	𐤃	𐤃	𐤃	Δ	𐌉	Δ	𐌆
	E	𐤄	𐤄	𐤄	Ε	𐌊	Ε	𐌆
F or	V	𐤅	𐤅	𐤅	Ϝ	𐌋	Ϝ	𐌆
	G	𐤆	𐤆	𐤆	Ζ	𐌌	Ζ	𐌆
	Z	𐤇	𐤇	𐤇	Ζ	𐌌	Ζ	𐌆
	H	𐤈	𐤈	𐤈	Η	𐌍	Η	𐌆
TH	·	𐤉	𐤉	𐤉	Θ	𐌎	·	𐌆
	I	𐤊	𐤊	𐤊	Ι	𐌏	Ι	𐌆
	K	𐤋	𐤋	𐤋	Κ	𐌐	Κ	𐌆
	L	𐤌	𐤌	𐤌	Λ	𐌑	Λ	𐌆
	M	𐤍	𐤍	𐤍	Μ	𐌒	Μ	𐌆
	N	𐤎	𐤎	𐤎	Ν	𐌓	Ν	𐌆
	X	·	·	·	Ξ	·	·	·
	O	𐤏	𐤏	𐤏	Ο	𐌔	Ο	𐌆
	P	𐤐	𐤐	𐤐	Π	𐌕	Ρ	𐌆
	Q	𐤑	𐤑	𐤑	Ϙ	𐌖	Q	·
	R	𐤒	𐤒	𐤒	Ρ	𐌗	RR	𐌆
	S	𐤓	𐤓	𐤓	Σ	𐌘	𐌜	𐌆
	T	𐤔	𐤔	𐤔	Τ	𐌙	Τ	𐌆
U, Y, & W	·	·	·	·	Υ	𐌚	VV	𐌆
PH	·	·	·	·	Φ	·	·	·
CH	·	·	·	·	Χ	·	·	·
PS	·	·	·	·	Ψ	·	·	·
O	·	·	·	·	Ω	·	·	·

Astle &  
Henley

Chishull

Morton &  
BernardHickes &  
Bernard

Bernard

Hickes &  
Bernard



The first alphabet is the Phœnician or ancient Samaritan. This alphabet was used in the earliest ages.

The second is Greek, and copied from the Sigeian inscription, written from the right.

The third is the same ancient Greek written from the left.

The fourth is the Attic Greek alphabet, probably derived from the preceding, and brought into use by Simonides. Pliny says that originally the Greeks had only sixteen letters, and that Palamedes<sup>14</sup> introduced Θ, Φ, Χ, Ξ, the three first of which are only Τ, Π, and Κ aspirated, and were probably at first written ΤΗ, ΠΗ, and ΚΗ; but Ξ is composed of ΚΣ or ΓΣ or ΧΣ. Simonides is said to have added Ζ, Η, Ψ, and Ω. These are only two letters put together: Ζ is composed of ΣΔ or ΔΣ, Η of ΕΕ, Ψ of ΠΣ or ΒΣ, and Ω of ΟΟ.

The fifth alphabet is the Gothic, evidently derived from the Greek<sup>15</sup>.

The sixth is the Latin or Roman. The Romans derived their alphabet from the Greek, and wrote from left to right some centuries before Christ. All the Greeks did not write or make their letters exactly of the same form; and hence the old Greek Α was written Α. The Γ or Ε in quick writing had the angle cut off,

<sup>14</sup> The Rev. Dr. O'Connor in his "*Bibliotheca MS. Stowensis*," vol. i. p. 394, observes, The Greek letters, said to have been added to the sixteen original by Palamedes and Simonides, were used before their times; for they are in the Amiclean inscription, which is believed to have been written 160 years before the Trojan war, or 1344 before Christ: they are also in the Eugubian. See Barthelemi's Memoir, in the *Acad. des Inscr.*, t. 39; *Nouveau Traité de Diplom.*, t. 1, p. 615—626, and Gori's *Eugubian Tables*. The Gothic alphabet is placed before the Latin, not because it was anterior to the Latin, but that its derivation from the Greek might be made more evident: for the same reason the Saxon is placed immediately after the Latin. If chronological order had been strictly observed, the alphabets would have been differently arranged.

<sup>15</sup> See Hickes' *Thesaurus*, vol. i. p. 2. plate. Astle, p. 58 and 88—91. For more information on the Gothic alphabet see Orthography, note 1 and 3.

and was made C;  $\Delta$  also lost one angle, and was written D. The G, at first, was supplied by C, which stands in its place; then K was in use with the Romans; but after G was added, or rather after C had a small blot at the bottom to denote the sound of the Greek  $\Gamma$ , then C was pronounced hard, and supplied the place of K. The Romans, finding the K useless, the sound being denoted by C, rejected it from their alphabet. The  $\text{L}$  was written L; from P was formed R;  $\Sigma$  was written S, and V, Y. With these few mutations the Roman alphabet was derived from the Greek<sup>16</sup>.

To assimilate the Roman character to manuscript, Aldus Manutius, a printer at Venice, invented the Italic character. He used these characters in printing about A.D. 1501. This Italic letter is sometimes called *Aldine*, from its inventor: it is also denominated *Cursive*, from its near approach to running-hand. The Italic character is only the Roman formed for the greater facility in writing, and the common character now used in writing is only the Italic altered so far as to admit of the letters being more easily joined together.

The seventh and following are Saxon letters: they were formed immediately from the Latin<sup>17</sup>.

7. Every manuscript is denominated according to the shape and size of the letters in which it is written. There are, according to some, four classes of letters, called *Capitals*, *Majusculæ*, *Minusculæ*, and *Cursive*. These may be subdivided into more or less legible, elegant, or

<sup>16</sup> See Dr. Bernard's Table, part 1, pp. 99 and 103. Massey's *Essay on the Origin and Progress of Letters*, pp. 98 and 102. Shuckford's *Connexions* by Creighton, vol. i. p. 229. For the sound of C and G, see Dr. Warner's *Metronariston*.

<sup>17</sup> About the year 1567 John Daye, who was patronized by Archbishop Parker, cut the first Saxon types which were used in England. In this year *Asserius Menevensis* was published by the direction of the archbishop in these characters; and in the same year Archbishop Ælfric's *Paschal Homily*; and in 1571 the Saxon Gospels. Daye's Saxon types far excel in neatness and beauty any which have been since made, not excepting the neat types cast for F. Junius at Dort, which were given by him to the University of Oxford. Astle, p. 224.

adorned, but all belong to the above four divisions. Of these divisions, some letters are common: for instance; the letters C I K O X Z, which can hardly admit of alteration. These may be small, slanting, and united by hair strokes, and then they belong to the Cursive or running-hand: in every other respect they are common to all the classes. The letters A D E G H M Q T U, when rounded, are peculiar to the Uncial<sup>18</sup>; the other letters are common to the Majusculæ and Capitals.

From the discovery of letters to several centuries after Christ, writing was usually in Capitals or Majusculæ, without any space between the words. The first specimen in the Samaritan and Chaldee character will serve as an example of the oriental method; and, for an illustration of the European manner of writing, a brief extract is given from the famous Codex Alexandrinus, said to be written at Alexandria about the end of the 5th century by an Egyptian lady. This valuable MS. was sent by Cyril, patriarch of Constantinople, to king Charles the First, about the year 1628, and is now preserved in the British Museum<sup>19</sup>.

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<sup>18</sup> "The authors of the *Catalogue* of the Royal Library in France have given the name of Uncials to rounded Majusculæ; and, as several of the learned have adopted that term, they will be here called Uncials: though they can be measured by no fixed standard, either of an inch or half an inch, they are known not by their size but entirely by their form. Casley has erred in altering St. Jerom's uncial letters into initial. Mr. Astle, in his *Origin and Progress of Writing*, p. 81, has followed Casley, adding, that ignorant monks mistook *literæ initiales* for *literæ unciales*. This error is exposed by Bianchini, in his *Vindiciæ*, p. 398. "The term Uncial is used by St. Jerom in his preface to Job, where he ridicules uncial writing as pompous and expensive. See Lupus Bishop of Ferrara's letter to Eginhard, who was secretary to Charlemagne, ep. 5, *apud Mabil. de Re diplom.*"—See the learned Dr. O'Connor's *Bibliotheca MS. Stovensis*, vol. ii. p. 113, and a paper attached to the Bodleian copy of Astle's *Origin and Progress of Writing*.

<sup>19</sup> The New Testament from this MS. was published in facsimile characters by the Rev. Mr. Woide, one of the assistant librarians in the

## SPECIMEN 5th.

*From the Codex Alexandrinus, probably written in the 5th century.*

ΠΕΡΗΜΩΝΟΕΝΤΟΙΣΟΥΝΟΙΣ  
ΑΓΙΑΘΗΤΩΤΟΟΝΟΜΑΟΥ.

ΠΕΡ(ΠΑΤΕΡ)ΗΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΝΟΙΣ(ΟΥΡΑΝΟΙΣ)  
ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ. St. Luke xi. 2.

*Our Father which art in heaven,  
hallowed be thy name :*

The following is taken from the MS. Palatin Virgil in the Vatican Library at Rome, written in Roman Majusculæ in the 3rd century, and is an instance of the transition from Capitals to Uncials.

## SPECIMEN 6th.

*A Facsimile of the Palatir Virgil, written in the 3rd century.*

TEQUOQUEMAGNAPALESELLE  
MEMORANDECANENUS<sup>90</sup>

TE QUOQUE, MAGNA PALES, ET TE MEMORANDE CANENUS.

Georg. lib. iii. l. 1.

*We will sing about thee also, great Pales and memorable.*

The next is from the famous Florence Virgil, written towards the end of the 5th century in Roman Majusculæ, and may be considered as a transition from Capitals to Uncials.

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British Museum ; and the remainder is now printing in the same manner, under the superintendence of the Rev. H. H. Baber.

<sup>90</sup> In the original MS. these two lines are included in one, extending the width of a quarto page. The line is divided as above to accommodate it to this octavo page ; but you will have a correct idea of the original by imagining the second line to be joined to the first, thus :

TEQUOQUEMAGNAPALESETTEMEMORANDECANENUS.

## SPECIMEN 7th.

*A Facsimile of the Florence Virgil <sup>81</sup>, written in the 5th century.*

YOSHAEFACIETIS

GALLOCUVSAMORTANTUMMIHICRESCITINHORAS  
QUANTUMVERE NOVOVIRIDISSESUBICITALNVS

———VOS HÆC FACIETIS

GALLO, CUJUS AMOR TANTUM MIHI CRESCIT IN HORAS,  
QUANTUM VERE NOVO, VIRIDIS SE SUBICIT (SUBJICIT) ALNUS.

Ecl. x. 72.

———*Ye will do these things*

*For Gallus, for whom my love grows as much every hour  
As the green alder shoots up in the infancy of spring.*

8. About the end of the third century, and probably in Origen's time, Uncial letters were introduced: these differed from capitals by being more circular for the ease of writing. When writing in capitals, the angular letters would be found to impede the scribes; and therefore to remove this inconvenience they would naturally make the letters less angular till they assumed a circular form. Uncial writing may easily be distinguished from what is written in pure Capitals, by the roundness of the following letters: viz. A D E G H, M Q T U; the other letters are common to both Uncials and Capitals.

A very brief *facsimile* of a manuscript written in Roman Uncials is here given. See Plate No. 1. The MS. from which this specimen is taken, Pope Gregory sent into England by St. Augustin in the 6th century. It was carefully preserved in St. Augustin's abbey at Canterbury, and was always considered the book of St.

<sup>81</sup> The observations made upon the preceding facsimile will also apply to this manuscript. A correct idea of the original Florence Virgil will be formed, by considering this quotation to be written in the above character and in length of lines, thus:

———VOSHAEFACIETIS———GALLOCUIVSAMOR.TANTUM  
MIHICRESCITINHORAS.QUANTUMVERENOVO.VIRIDISSESUBICITALNUS.

Augustin, as the annals of that church clearly testify. After the dissolution of religious houses, it fell into the hands of Lord Hatton, and was placed by him in the Bodleian Library, Oxford.

The Specimen is to be read,

IN PRINCIPIO ERAT  
VERBUM ;

ET VERBUM ERAT APUD

D<sup>m</sup> (DEUM). St. John's Gos. ch. i. ver. 1.

*In the beginning was  
the word ;  
and the word was with  
God.*

The various methods of writing, from its first invention to the coming of St. Augustin into England, have been briefly mentioned : it will now only be necessary to trace *the progress of writing in England* till the Saxon character was fixed, and to notice in what respects the English manuscripts differ from the Roman.

9. Before the art of printing was discovered in Germany, about 1440, by John Gutenberg, the Anglo-Saxon had ceased to exist as a living language ; the last written document<sup>22</sup> we have in Saxon is a writ about

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<sup>22</sup> The vulgar Saxon continued to be spoken by the old inhabitants down to the reign of Henry III., for nearly 150 years after the Conquest, when the Norman, which had long prevailed at court, was so far amalgamated with the corrupt vulgar Saxon, as to form the English language, nearly allied to both, but yet widely differing from them. The most ancient English specimen extant is a vulgar song in praise of the cuckoo, which is quoted from a fine old Harleian MS. by Sir J. Hawkins and Dr. Burney, who refer that MS. to the middle of the 15th century, though it is now known to be nearly 200 years older ; having been written about the end of the reign of Henry III.

Sumer is icumen in ;  
Lhude sing cuccu :  
Groweþ sed, & bloweþ med,  
And springþ þe wde nu.  
Sing cuccu, &c.

In modern English thus : "Summer is come in ; loud sings the

1258 in the reign of Henry the Third. What we now have of Saxon must, therefore, have been handed down by MSS. In these, the letters assume a variety of forms, according to the age in which they were written<sup>23</sup>. We have no writing of the Saxons before their conversion to Christianity: the first written piece in Saxon is a fragment of a poem composed by Cædmon<sup>24</sup> the monk before A.D. 680. King Alfred inserted this fragment in his translation of Bede's *Ecclesiastical History*. We must, therefore, look to the manuscripts of the ecclesiasticks for specimens of writing in England. This will account for most of the facsimiles in the plate facing the title being in Latin, the service of the Roman church being performed in that language, and her members generally writing in Latin.

The writing which prevailed in Britain from the coming of St. Augustin in the sixth century to the middle of the 13th is usually called Saxon, and may be divided into *five* kinds; namely,

- 1st, the *Roman Saxon*,
- 2dly, the *Set Saxon*,
- 3dly, the *Running-hand Saxon*,
- 4thly, the *Mixed Saxon*,
- and 5thly, the *Elegant Saxon*.

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cuckoo: now the seed grows, and the mead blows (*i.e.* in flower), and the wood springs. The cuckoo sings," &c. See a longer example in Todd's Preface, p. xlviii., and Ritson's *Hist. Ess. on National Song*.

The last expiring efforts of the Saxon language seem to have been made in 1258-9, in a writ of Henry III. to his subjects in Huntingdonshire and all other parts of the kingdom, in support of the Oxford provisions of that reign. It is printed in Somner's *Saxon Dict.* under *Unnan*. Hickes, who seems to have examined all that Oxford can produce, gives no Saxon document of a later date. See *Bibliotheca MS. Stowensis*, by the Rev. Dr. O'Connor, vol. ii. p. 19.

<sup>23</sup> See Plate before the Title page.

<sup>24</sup> See King Alfred's A. S. translation of Venerable Bede's *Ecclesiastical History*, book iv. ch. 24. Wanley's Catalogue, p. 287. Wotton's Short View of Hickes's *Thes.* by Shelton, pub. in 4to 1737: in this there is the original accompanied by an English translation. See p. 25. Another and better translation in Turner's *Hist. of the Ang. Sax.*, book xii. ch. i.

A very short specimen of each of these will be found in the plate.

1st. *The Roman Saxon.*

10. This kind of writing prevailed in England from the coming of St. Augustin till the 8th century.

No. 2 is taken from *Textus Sancti Cuthberti* now in the British Museum in the Cottonian Library (Nero, D. iv.). It was written in Roman Uncials by St. Eadfrith, a monk of Lindisfarn<sup>us</sup> or Durham, in the middle of the 7th century. The interlineary Saxon version was added by Aldred, a priest, probably about the time of King Alfred, and may serve as a specimen of Saxon writing in the 10th century. It is read

✠ Pater noster qui es  
in coelis sc̃ificetur (*sanctificetur*)

The interlined Saxon is read

fader uren thu arth † (oththe or) thu byst  
in heofnū † (oththe or) in heofnas sie gehalgud

*Our father which art  
in hetven, hallowed be*

It will be seen by this specimen that the Roman Saxon was very similar to No. 1 in Roman Uncials, written in Italy.

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<sup>us</sup> Wanley, who wrote about A.D. 1700, gives the following information: "*Quod tempora attinet in quibus floruerunt hi præstantes viri, notandum est, non omnes in eodem seculo simul vixisse. Etenim S. Eadfridus in Episcopum Lindisfarnensem consecratus fuit circa A.D. 688. quo tandem diem suum obeunte, S. Æthelwaldus ad eandem sedem promotus est circa A.D. 721. ante quem annum necesse est ut liber a S. Eadfrido scriberetur. Cæterum, si multifaria negotia spectemus, quibus, ut par est credere, Eadfridus factus Episcopus impediretur, fas esset conjicere, illum adhuc monachum, tantum opus, S. Cuthberto vivente et forsitan hortante, adgressum fuisse; saltem circa annum Dom. 686. Secundum quem computum mille annorum vetustas hujus Codicis Latino Textus adjudicanda est. De Aldredi ætate nihil certi habeo quod dicam. Ex dialecto autem Glossæ, et manu in qua scripta est, illum circa tempora Ælfredi Regis octingentis abhinc annis floruisse existimo. See Hickes's *Thes.*, vol. iii. p. 252.*"



2nd. *Set Saxon.*

11. The Set Saxon writing was used in England from the middle of the 8th to the middle of the 9th century.

No. 3 is taken from a MS. in the Royal Library (2, A. xx.) written in the 8th century. The Set Saxon character is not so stiff as the preceding Roman Saxon, nor so loose as the following Cursive or Running-hand Saxon. The Set Saxon is distinguished from the Roman Saxon by having the pure Saxon letters c, f, g, p, r and t. The specimen is read,

Ut me miserum indignumq; (*que*) humunculum (*homunculum*)  
exaudire dignetur.

*That he would vouchsafe to hear me a miserable and  
unworthy being.*

3rd. *The Saxon Cursive or Running-hand.*

12. Towards the latter end of the ninth century, under the patronage of king Alfred, many MSS. were written in a more expeditious manner than formerly: this we denominate Cursive or Running-hand.

No. 4 is a specimen taken from a MS. in the Bodleian Library (Digby 63), under the title *Liber de Computo Ecclesiastico*, written by a priest of Winchester towards the close of the ninth century. It is read,

Si cupis nosse quota sit Fr̃ (Feria) Kl. Iap. su-  
me annos dñi (domini) deducasse adde iiii (quartam)  
partē (partem).

4th. *Mixed Saxon.*

13. In the ninth, tenth, and in the beginning of the eleventh century, many MSS. were written in England, partly in Roman, partly in Lombardic, and partly in

Saxon characters. As these MSS. have no other distinctive mark, we call them Mixed Saxon.

No. 5 is from St. Augustin's *Exposition of the Revelations*, written about the middle of the tenth century. It is read,

ET VIDI, SUPRA DEXTERA~ (DEXTRAM)  
sedentis in throno, librum scriptu~ (scriptum).

*And I saw, on the right hand  
of him sitting on the throne, a book written.*

### 5th. *Elegant Saxon.*

14. This writing was adopted in England in the tenth century, and was continued till the Norman Conquest ; but was not entirely disused till the middle of the thirteenth century.

No. 6 is from a book of Saxon Homilies in the Lambeth Library (No. 439), written in the tenth century.

KL. NOVEMBRIS NATL~ (NATALE) OMNIUM SANCTORUM.  
Halige lareowas ræddon that seo geleaf-  
fulle gelathung thisne dæg mærsie.

*The first of November is in honour of all the saints.  
The holy doctors conjecture that the faithful  
congregation celebrate this day.*

15. All subsequent Saxon writers endeavour to keep as near as possible to the form of the letters in No. 6. There is a beautiful specimen in the MSS. of the Rev. E. Thwaites, M.A. to be found in the Harleian MSS. at the British Museum (No 1866). It is described in Nichols's *Lit. Anec.*, vol. iv. p. 140, as "one of the most lovely specimens of modern Saxon writing that can be imagined."

16. From the preceding facsimiles, short as they are,

it will be evident that capital letters were alone used in manuscripts till the end of the third century.

*Uncial* and *Minuscule*, or small letters, were sometimes used in particular writing, from the third to the eighth century, when *Minuscule* or small letters became more common. In the ninth century they were generally used, and in the tenth they were universally adopted, and capitals were only used for titles and for marks of distinction to particular words. This was the custom till the invention<sup>26</sup> of printing, A.D. 1440; indeed capital and

<sup>26</sup> William Caxton has been generally allowed to have first introduced and practised the art of printing in England. He was born in Kent about 1410. At the age of 15 he was apprenticed to a mercer, and, on the death of his master, he went abroad as agent to the Mercers' Company. Caxton, having received a good education in his youth, had a taste for learning; and, during his stay in Flanders, made himself master of the art of printing. He began to print his translation of *Le Recueil des Histoires de Troyes* at Bruges in 1468, continued it at Ghent, and finished it at Cologne in 1471. The first book Caxton printed in England was the *Game at Chess*; which was finished in the abbey of Westminster the last day of March, 1474.

The first letters used by Caxton were of the sort called *Secretary*; his letters were afterwards more like the modern Gothic characters written by English monks in the fifteenth century. These he used from 1474 to 1488. He had some English or Pica about 1482, and some *Double Pica*, which first appeared in 1490. All these resemble the written characters of that age, which have been distinguished by the name of Monkish-English.

In the year 1478 printing was first practised in the Universities of Oxford and Cambridge: and two years afterwards we find a press at St. Alban's. Specimens of the first types used by Caxton and by printers at the places just mentioned, may be seen in Herbert's *History of Printing*.

Caxton died about 1491, and was succeeded by Wynkyn de Worde. Wynkyn enriched his foundry with new types. He is said to have brought into England the use of round Roman letters. In 1518 Pynson printed a book entirely in Roman types (see Ames, p. 120). William Faques, a cotemporary of Pynson's, made a fount of English letters equal in beauty to those used at the present day.

For an account of Saxon printing in England, see note 17. The first Greek printed in England was in the Homilies set forth by Sir John Cheke about 1543. The first Hebrew, about 1592. In 1653 Walton's *Polyglott* in six volumes folio was begun. This great work con-

Minusculæ or small letters were used, after the tenth century, nearly as at the present time".

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I consider it an honour to myself, and an advantage to the reader, to have some of the deficiencies in the preceding Introduction supplied by the Rev. Dr. O'Connor, the learned writer of *Rerum Hibernicarum Script. Vet.*, author of *Bibliotheca MS. Stowensis*, and of other works, published chiefly from the invaluable Manuscripts which now enrich the superb and valuable Library of His Grace the Duke of Buckingham, a most constant and munificent patron of all useful learning. I shall, therefore, insert the following letter without any apology, except for those parts which apply immediately to myself.

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tains the sacred text in the *Hebrew, Samaritan, Syriac, Chaldean, Arabic, Persic, Æthiopic, Greek, and Latin* languages, all printed in their proper characters. The Prolegomena furnish us with other characters: namely, the *Rabbinical Hebrew*, the *Syriac duplices, Nestorian*, and *Estrangelan*, the *Armenian*, the *Ægyptian*, the *Illyrian*, both *Cyrillian* and *Hieronymian*, the *Iberian*, and the ancient *Gothic*. See Astle, p. 224.

<sup>27</sup> Those who wish to attend more minutely to the origin and progress of letters will find their curiosity amply gratified in Mabillon *de Re Diplom.*, Astle's *Origin and Progress of Writing*, Chandler's *Inscriptiones Antiquæ*, Dr. Chishull's *Antiquitates Asiaticæ*, Montfaucon's *Palæographia Græca*, Walton's *Prolegomena to the London Polyglott Bible*, Fry's *Pantographia*, or *Copies of all the known Alphabets in the World*, Massey's *Essay on the Origin and Progress of Letters*, the *Archæologia*, or *Miscellaneous Tracts relating to Antiquity*, published by the Society of Antiquaries of London, &c.

*Dr. O'Conor's Letter on Ancient Alphabets, &c.*

“ Stowe Library, March 29, 1822.

“ Dear Sir,

“ Since I had the pleasure of seeing you, I have perused your ‘Introduction,’ which I return with many thanks for the gratification it afforded me, and for your honourable mention of my *Catalogue of the MSS. of Stowe*. Permit me also to express my respect for the abilities which could collect and arrange in proper order, such a mass of information, in so limited a space, and to avail myself of this opportunity of explaining some passages in my Catalogue, to which you refer. It appears to me that those passages contain principles of reasoning, founded on historical facts, which the limits prescribed by a catalogue, and apprehensions of prolixity, did not permit me to develope in detail.

“ I agree with you in assigning the first place in point of antiquity to the Phœnician alphabet, and also in styling that alphabet *Samaritan*; it might also be styled ancient Hebrew and Chanaanitish; it was the alphabet used in Tyre and Sidon, and in all the regions from Ægypt to Assyria, from the banks of the Euphrates to the shores of the Mediterranean, from Chaldea to the Nile. It was the alphabet which the ten tribes of Israel used in their Pentateuch, before and after the destruction of Samaria, before and after their separation under Rehoboam, and that which the Jews used down to the captivity, in their Pentateuch, and other sacred monuments and coins. This ample explanation sufficiently discovers what is meant by the Phœnician alphabet. The Irish bards, from the days of *Cuanac* and *Cennfaelad* in the sixth century, to the days of *Eochoid* and *Maolmura* in the ninth, of *Flan* in the tenth, and of *Coeman* and *Tiger-nach* in the eleventh, uniformly agree in the old Irish tradition, which is lost in the mist of its antiquity, that

the first inventor of their Ogham characters was '*Feni an fear Saoidhe*,' i.e. 'Fenius the man of knowledge.' This is undoubtedly a glimmering light which may be traced to the Phœnician Druids of the British islands<sup>28</sup>. The historical facts I have stated with respect to the Phœnician alphabet are supported by the most ancient monuments, and by the consent of the learned. Mr. Astle need not be quoted where men of the calibre of Montfaucon and Walton are abundantly decisive: and Bryant may indulge in his *Chuthite* etymology, provided he pays respectful homage to Calmet's *Dissertations on the Letters and Antiquities of the Jews*, as connected with those of the Phœnicians. His credulity with regard to the Apamean medal is innocent<sup>29</sup>. But etymological playfulness sometimes induces even the learned to blend ancient facts with ancient fables, to incorporate both, so as to render the former apparently as problematical as the latter are false, and thus to sap at once the principles of Christian faith and the foundations of genuine history. I observe with pleasure that you confine yourself to the simple fact, that, as far as the learned know, the Phœnician or Samaritan alphabet is the oldest, and that you avoid discussions on the antiquity of the Chaldee characters which the Jews adopted in their captivity. On the antiquity of this character it

<sup>28</sup> Lucian's '*Hercules Ogmius*' is professedly a Celtic narrative, delivered to him by a Gaulish Druid, which states that the Tyrian Hercules was called *Ogma* by the Celts, because his strength consisted not in brutal force, but in his invention of letters, and arts.

<sup>29</sup> Long before Bryant, Ficoroni published his '*De Nummo Apamensi, Romæ 1667*,' wherein he describes three bronze medals (preserved in Roman museums) which were struck at Apamea in the reign, not of Philip of Macedon, but of the emperor Philip, having on one side, a ship, on which is perched a bird holding in its bill a branch. A male and female appear at the window of the vessel, and three Greek letters resembling NQE assure Mr. Bryant that this is a representation of the ark of Noah. But the learned Bianchini dissipates the illusion with little more than a single dash of his pen. *Storia Univ.* 1747, *Romæ*, 4to, pag. 188.

would be dangerous to hazard even a conjecture. We know that the language of Abraham was Chaldaic, and that it differed from the Hebrew<sup>30</sup>; but we are ignorant of the origin and antiquity of the Chaldee alphabet, further than that the power, order, number, and names of its letters evidently demonstrate a common origin with the Phœnician. Both consist of 22 letters, differing only in some shapes, and in the addition of points introduced by the Masoretic Jews, to supply the place of vowels. St. Jerom assures us that in his time the Samaritan Pentateuch agreed word for word with the Jewish, differing only in the forms of some letters, but not in their order, number, or names.

“ From these most ancient alphabets history conducts us, as if by right of primogeniture, to the Greek, the oldest European derivative from the Phœnician. You accurately divide the Greek into three classes,—Greek from right to left, from left to right, and thirdly *Boustrophedon*, or Greek written in alternate lines from right to left, and *vice versa*, as the plough proceeds. Your specimens abundantly show that in whatever order the Greeks wrote, whether in *Boustrophedon* or otherwise, their characters were not affected by their different methods of arranging their lines, and that the Ionic and the Attic were as like each other as are the Saxon and the Irish, which Camden pronounces to be identical, though there are a few variations in some of the letters, just enough to establish a distinct class. Herodotus says that he saw, in the temple of Apollo Ismenos in Bœotia, the three oldest inscriptions Greece could boast of in his time; that they differed very little from the Ionic alphabet, τὰ πολλὰ ὁμοῖα ἔοντα τοῖσι Ἰωνοχρῖσι, and that

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<sup>30</sup> It is evident from Isaiah xix. 18, and from a great many circumstances mentioned in Daniel and other sacred books, that the Chaldee and Hebrew were different languages, mutually unintelligible to their speakers.

Cadmus was the first who introduced letters from Phœnicia into Greece, l. v. c. 58<sup>51</sup>.

“ Thus, however the fashion might vary in writing from right to left, or otherwise, your accurate specimen of the Sigeian inscription, and the most ancient and authentic histories agree, that the Greek, and all the most ancient families of letters hitherto mentioned, derive their pedigrees from a common source; that the lights of science dawned first upon Europe from the East; and that all systems and conjectures relating to this subject, which do not rest upon this foundation, however ingeniously supported by Bailly or others, are chimerical—seas of glass and ships of amber. This is one of the principles to which I adhere in my Catalogue of the Stowe MSS. I adopted it from the most learned, after much reading and consideration.

“ From those remote periods, and primeval seats of alphabetical writing, your specimens invite to regions nearer home, and to times which are more abundantly illustrated, by their nearer approach to our own. From

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<sup>51</sup> Wesseling's version is '*Phænices isti qui cum Cadmo adven-  
runt, cum alias multas doctrinas in Græciam induxerunt, tum vero lit-  
teras, quæ apud eos (Græcos) ut mihi videtur, antea non fuerant, et  
primas quidem illas, quibus omnes etiam Phænices utuntur. Sed pro-  
gressu temporis, una cum sono, mutaverunt et modulum litterarum, et  
quum, ea tempestate, in plerisque circa locis, eorum accolæ ex Græcis  
essent Iones, qui quum litteras a Phænicipibus discendo accepissent, earum  
illi pauca commutantes, in usu habuerunt; et utentes confessi sunt, ut  
æquitas ferebat, vocari Phænicias, quod essent a Phænicipibus in Græciam  
illatæ, &c. Quin ipse vidi apud Thebas Bæotias, in Ismenii Apolli-  
nis templo, Litteras Cadmeas in tripodibus quibusdam incisas, magna ex  
parte consimiles Ionicis, quorum Tripodum unus habet hoc Epigramma  
Obtulit Amphitryon me gentis Teleboarum. Hæc fuere circa æta-  
tem Laïi, qui fuit filius Labdaci, nepos Polydori, pronepos Cadmi, &c.*'  
Wessel., p. 399. The best commentary on this passage is that of Sca-  
liger, Animadv. in Eusebii Chron. No. 1617. But Renaudot on  
the origin of the Greek alphabet, *Mém. de l'Acad. des Inscr.* t. ii., and  
Freret and Fourmont on the same subject, tomes vi and xv., throw a  
pleasing light on the subject, which instructs and amuses us.



the Greek alphabet you proceed immediately to the Gothic, giving it precedence before the Latin, no doubt in consideration of a nearer affinity to the Greek in the shape of its letters. In giving this precedence you differ from my Catalogue. You argue from the *shape* of the Gothic letters exclusively. I consider their chronology and history. Pliny, speaking of the origin of letters in Italy, derives them from the Ionian, '*Gentium consensus tacitus, primus omnium conspiravit ut Ionum literis uterentur*,' l. vii. c. 57, 58; and refers them to Pelasgian and Etruscan times, antecedent to the foundation of Rome. Tacitus agrees, *Annal.* l. xi.

"Now the Goths had not the use of letters before their irruption into Greece in the 4th century. Ulphilas was the first who invented an alphabet for them, which he modelled from the Greek, and accommodated to the barbarous pronunciation of the Goths. This fact is stated by Socrates, and by Isidore of Seville, '*ad instar Græcarum litterarum Gothis reperit litteras*,' l. viii. c. 6. Tacitus expressly says that the Teutonic nations, into whose provinces the Roman arms had penetrated beyond the Rhine and the Danube, were utterly unacquainted with letters. '*Litterarum secreta viri pariter ac fœmina ignorant*.' In fact, no written document has been discovered in the German language older than the monk Ottofred's version of the N. T.; and he pleads this very fact in his preface, as an excuse for the barbarisms of that version: 'because,' says he, 'the German language is uncultivated, and hitherto unwritten.' Fortunatus, indeed, in the 6th century, mentions the rude Runes of the Gothic hordes of Italy. But Hickes cannot produce a single instance of Runic alphabetical writing older than the 11th century, when *Runes*, which were only Talismanic figures, were first applied to alphabetical use, by expressing sounds instead of representing things.

"With regard to Etruscan letters, they certainly precede the foundation of Rome. This appears from Varro's

quotations of the written annals of Etruria<sup>32</sup>. He expressly states, that in their Rituals, or sacred books, the Etruscans registered the commencement of their years and ages. The Pelasgians and Etruscans appear to have been one people, the primeval inhabitants of Italy. Dionysius Halic. describes them as colonizing Italy from Lydia, and says that the Romans derived the *Ludi Gladiatorum* from them. '*Ludorum origo sic traditur. Lydos ex Asia transvenas in Hetruria consedissee, ut Timæus refert, Duce Tyrrheno, &c. Igitur in Hetruria inter ceteros ritus superstitionum suarum, spectacula quoque religionis nomine instituunt. Inde Romani arcessitos artifices mutantur, tempus, enuntiationem, ut Ludi a Lydis vocarentur*<sup>33</sup>.' This account is supported by Herodotus, who wrote not much more than three centuries after the period to which he refers, l. i. no. 94.

"But independently of these authorities the forms of the Etruscan letters, discovered on ancient marbles and terracottas, dug up about Viterbo, Cortona, Gubbio, and other Etrurian towns, clearly indicate an origin more ancient than the remotest monuments of Rome<sup>34</sup>. The Roman historians themselves derive many of the Roman usages from Etruria. '*Tarquinius Thuscæ populos frequentibus armis subegit. Inde fascēs, trabecæ, curules, annuli, phaleræ, paludamenta, prætextæ; inde quod aureo curru, quatuor equis triumphatur; togæ pictæ, tunicæque palmatæ, omnia denique decora, et insignia,*

<sup>32</sup> Varro apud Censorin. de Die natali, cap. 5.

<sup>33</sup> D. Halicarn. l. i. Antiq. Alex. c. 21. Tertullian mentions this ancient origin in his *Spectacula*, cap. 1. See De la Barre's *Annot. on Tertul. de Spectac.* Valer. Max. l. ii. c. 4, Cluver's *Italia Antiqua*, l. ii. folio, p. 424.

<sup>34</sup> See the Etruscan inscribed monument, published by Pietro Santi Bartoli, and by Bianchini, *Storia Univ. Roma*, 4to, 1747, p. 538, and others still more valuable in the Transactions of the Academy of Cortona, and by Gori, Lanzi, and Amaduzzi. These prove that the Etruscan alphabet is derived from the primeval Cadmean Greek. See the *Catalogue of Stowe MSS.*, vol. ii. p. 190.

*quibus Imperii dignitas eminet*<sup>33</sup>.' In short, the more ancient alphabets are, the more they approximate to the ancient Hebrew or Phœnician. Now the Etruscan and Latin are more ancient than the Gothic; and the greater approximation to the Greek which you find in the Gothic, owes its origin to the artful ingenuity of Ulphilas rather than to hereditary descent. In the Stowe Catalogue, vol. i. p. 3, 4, you will find an account of 41 oriental alphabets, all of which, with the exception of the most ancient mentioned in this letter, I have passed by as a degenerate, distorted, and upstart race, which had their origin, like those of Ulphilas, in the vanity which makes nations, as well as individuals, advance false pretensions to ancient renown.

“ These remarks sufficiently indicate the principles on which I proceed in my Catalogue, with respect to alphabetical antiquities; and I would close here, but that another part of this subject to which you advert relates to the ages of manuscripts. You state correctly at page 12, that I reduce alphabetical writing to four distinct classes, *Capitals*, *Majusculæ*, *Minusculæ*, and *Cursive*, as in the Stowe Catalogue, vol. ii. p. 13. I did not use the word *Uncials* in that passage, lest I should seem to identify *Majusculæ* and *Uncials*, as the learned Papebroc and others have done, in my opinion inconsiderately.

*Majusculæ* are (as the word imports) opposed to *Minusculæ*, and, though they imply *Uncials*, they are not *vice versa* implied under that class. *Majusculæ* is a more comprehensive word than *Uncial*. It embraces letters of several forms, both rustic and elegant, square and angular, and all letters of sizes superior to *Minusculæ* excepting capitals. Its toleration of letters of different shapes is such, that, as the Romans tolerated all religions excepting the Christian, so the word *Majusculæ* tolerated all letters of a larger size than *Minusculæ* excepting capitals.—Initials I exclude. They are of va-

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<sup>33</sup> Florus, l. i. c. 5 ; Diodor. l. v. ; Strabo, l. iii., and l. xi., p. 530.

rious shapes and sizes; they often extend from the top to the bottom of a page; often they sport in fantastical dresses along the four margins, and are from ten to twelve inches high. They can be reduced to no certain standard of dimensions, no model, no shape.

In short, I stated that *Majusculæ* form a 2nd class, different from capitals, and opposed to *Minusculæ*, but not that *Majusculæ* and *Uncials* are the same. *Majusculæ* may be of different shapes, but must be always of a larger size than *Minusculæ*, whereas the form of *Uncials* must be round, and somewhat hooked at the extremities. Their name has no reference to their size, but to their shape, *Unca literæ*. Those who derived *Uncial* from *Unca*, an inch high, were challenged to produce any ancient MS. written in letters of so enormous a size, and were driven to the absurdity of calling semi-uncial letters half an inch high. A Bible written in uncials at this rate would require a waggon to carry it. St. Jerome, indeed, ridicules the dimensions of *Uncials* in manuscripts which were written for the wealthy lords of the empire; but as there are small and large capitals, so were there at all times small and large uncials. They seem to have been introduced in the 3rd century, when the arts declined, and the elegant and simple form of the Roman capitals declined with them.

“ It is erroneously asserted that *Uncial* writing ceased entirely in the 9th century: it continued in title-pages, heads of chapters, divisions of books, and other ornamental parts of manuscripts, down to the 12th century, when it was supplanted by modern Gothic. It may be seen in red ink in king Canute's Book of Hyde Abbey, now in this library, and written between the years 1020 and 1036. It may also be seen in king Alfred's Psalter in this library, where the titles of the psalms are prefixed to each in red ink, in writing of the 9th century.

“ You state very correctly that the letters peculiar to *Uncial* writing are A S E G D Q M T and U, to which may be added b l f p.

The *a* Uncial was also written  $\mathfrak{a}$  with a closed and rounded base; the *d* was sometimes not closed, thus  $\mathfrak{d}$ ; the *g* uncial with a tail was sometimes written without a tail  $\mathfrak{g}$ ; the *h* was hooked nearly in the same manner  $\mathfrak{h}$ ; the *p* and *q* had frequently similar flourishes, as if they despised the plain unadorned simplicity of Roman capitals; the letter *r* could hardly be distinguished from the Minuscula *n*, except by a half-circular bend in its second shaft, and a little hook at its extremity; the letter *V*, even as a numeral, was rounded into a *U*, and even the *N* affected to despise its ancient perpendicular erectness, and deviated into  $\mathfrak{N}$ .

“The transition from writing in pure capitals to uncials may be observed in the Medicean Virgil, fine specimens of which are prefixed to Ambrogii’s Italian Version, folio, Rome 1763, vol. i. pag. cxii. The Palatine and the two oldest Vatican Virgils, namely, Nos. 1631, 3225, and 3867, are living monuments of this transition. They were written before the Uncial alphabet was completely formed, before the Uncial  $\mathfrak{M}$  was introduced. The oldest Vatican Virgil is referred by the Vatican librarians, Holstenius and Schelestrat, to about the reign of Septimius Severus<sup>36</sup>; that is, the beginning of the third century. Norris and Bianchini, whose works are now before me, agree<sup>37</sup>. Burman ascribes the Medicean Virgil to the same age; but, doubting how to describe its characters, styles them *Capitals* in one member of a sentence, and *Uncials* in the very next. ‘*Hunc librum, ante 1200 annos scriptum, Literis majoribus Romanis, seu Capitalibus, forma ut vocant quadrata, typis describi, eodem caractere, literisque quibus exaratus est Uncialibus imprimi, nuper curant Petrus Fr. Fogginius, Florentiæ, anno 1741.*’

<sup>36</sup> See Ambrogii’s *Virgil. ex Codice Mediceo Laurentiano*, folio, Romæ, 1763, Pref., pag. xxix. xxxi.

<sup>37</sup> *Cænotaphia Pisana* in Norris’s works, folio, Veronæ, 172..., p. 340; also Mabillon *Dei Re Diplom.* Ruinart’s ed. p. 354, and Foggini’s Preface to his *Roman* ed. of 1741, pag. iv.

“The fact is, that the Medicean Virgil, and the Vatican of the third century, were written at the period of the transition from Capitals to Uncials, when the Roman writers had not quite abandoned the one, nor quite formed the other, but had insensibly descended from the good taste of the Augustan age to the barbarous style of the Lower Empire. I own that there is an apparent novelty in this view of the subject, which alarms myself, lest I should appear to venture on whimsical speculations, on subjects which demand the greatest accuracy and diffidence. But I am induced, by my reading, to indulge a hope that in advancing these opinions I shall not be deemed presumptuous<sup>38</sup>. I find that the Uncial  $\mathfrak{M}$  does not appear in those old copies of Virgil which were written in the third or fourth century, whereas it constantly appears in Uncial MSS. of the eighth and ninth. It does appear in the old MS. fragment of St. Paul's Epistles in the library of S. Germain des Près, described by Mabillon, Montfaucon, and the Benedictines, but that MS. is written entirely in Uncials of the fifth century; it is found in the Vercelli Gospels written by St. Eusebius, bishop of that see, who died in 515. The Alexandrine MS. in the British Museum, also, has the Uncial  $\mathfrak{M}$ ; but I fear that this fact proves that MS. subsequent, if not to the sixth, certainly to the fifth century; since in the oldest Uncial MSS. the  $\mathfrak{M}$  is not to be found. It is in the celebrated Greek and Latin Psalter of S. Germain des Près, which was written in the fifth or sixth century entirely in Uncials. The words in this MS. are not separated, an undoubted proof of antiquity higher than the seventh century.

I have now trespassed on your time longer than I thought I should; and yet, before I conclude, I must state, that when I classed the Stowe MSS. under four heads, I did so in reference to the collection which was before me, consisting chiefly of Saxon, Irish, and English

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<sup>38</sup> See the letter *m* in Dom de Vaines.

MSS. Several other modes of writing have been introduced, which did not belong to my province or Catalogue, and are not reducible to any of those classes, even though all might, in a general view of their alphabets, be derived originally from the Roman. The *Lombardic*, the *Modern Gothic*, the *Set Chancery*, the *Common Chancery*, *Court-hand*, *Secretary*, all these forms, which prevailed in the law-courts since the Norman Conquest, all are out of the pale of the four classes to which the Stowe Collection may be reduced, with the exception of a few law MSS. of the 13th and 14th centuries.

“ I fear that I ought to apologize to you for prolixity; but I deem the subject of this letter important in many points of view, and I was anxious that you should not mistake my meaning, where it is somewhat involved by that brevity which the limits of a Catalogue seem to demand.

“ I think that a very striking resemblance of all the *ancient* alphabets to one another, in their order, number, powers, figures and names, supplies clear proof of a common origin<sup>39</sup>; that when History lends her aid to this evidence, both mutually supporting each other, both showing an antiquity approaching to the Deluge, and pointing to an Oriental descent, the mind is compelled to ac-

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<sup>39</sup> Eusebius quotes Josephus's assertion, that originally the Phœnicians introduced only sixteen letters into Greece, a little before the age of Xerxes; namely, “ α β γ δ ε ι κ λ μ ν ο π ρ σ τ υ.” *Præp. Evang.* l. 10. c. 2. Pliny says that to these sixteen, Simonides afterwards added “ ζ η ψ and ω.” *Plin.* l. 8. c. 58, and that Palamedes added the remaining four, “ θ ξ χ φ.” But these assertions cannot bear the test of genuine history or chronology. The Phœnician alphabet, which King Solomon used in writing to Hiram king of Tyre, consisted of 22 letters, neither more nor fewer in number than the 22 sacred books of the Jews, as clearly evinced by the alphabetical psalms; the Phœnicians, therefore, must have introduced 22 letters into Greece even from the days of Moses, who used no other alphabet.

quiesce in the Scriptural history of the origin and progress of the human race, even independently of the proofs which are supplied by Revelation.

“ I have the honour to be,

“ Dear Sir,

“ with great respect and regard,

“ your obedient humble Servant,

“ CH. O'CONOR.”



# THE ELEMENTS

OF

## ANGLO-SAXON<sup>1</sup> GRAMMAR.

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GRAMMAR is the art of rightly expressing our thoughts by words.

The Grammar of any language is commonly divided into four parts ; namely, ORTHOGRAPHY, ETYMOLOGY, SYNTAX, and PROSODY.

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<sup>1</sup> The Saxons were a people of Germany. Their origin, extent of power, and other particulars, will be clearly understood by attending to the following historical facts and observations, chiefly taken from Turner's learned *History of the Anglo-Saxons*.

The sons of Japhet, migrating from Asia, spread themselves over Europe. The earliest tribes that reached and peopled the European coasts in the west were the Kelts, and the Kimmerians, Commerians, or Gomerians, from Gomer the eldest son of Japhet: such changes of names not being uncommon. It cannot now be ascertained at what time the Kimmerians passed out of Asia: but, according to Herodotus (Melpom. sec. xi.), they were settled in Europe before the Scythians, by whom the Kimmerians were attacked in the year 680 before the Christian æra, and obliged to retreat towards the west and south. The ancient Kimbri, so formidable in the earlier ages of the Roman history, were a nation of this primitive race, which in the days of Tacitus had almost disappeared on the continent.

The Kelts were a branch of the Kimmerian stock that dwelt more towards the south and west than the other Kimmerian tribes. The Kelts spread themselves over a considerable part of Europe, and from Gaul entered into the British isles. Though Phœnician and Carthaginian navigators probably visited Britain, the aboriginal inhabitants,

# PART I.

## ORTHOGRAPHY

### CHAPTER I.

1. ORTHOGRAPHY describes the nature and power of letters, and the just method of spelling words.

2. The Anglo-Saxon alphabet contains twenty-three letters : Q not being originally a Saxon letter.

the ancient Britons, were the Kelts, who were conquered and driven into Wales by the Romans. The descendants of the Kelts still occupy Bretagne in France, Wales, Scotland, Ireland, and the Isle of Man.

The Scythian or Gothic tribes, descended from Magog (Parsons's *Remains of Japhet*, ch. iii. p. 68), were the second source of European population. They entered into Europe from Asia, like the Kelts, about 680 years B.C. as previously noticed. In the time of Herodotus they were on the Danube, and extended towards the south. In Cæsar's time they were called Germans; and had established themselves so far to the westward as to have obliged the Kelts to withdraw from the eastern banks of the Rhine. They became known to us in later ages by the name of Goths.

From this Scythian or Gothic stock sprung the Saxons, who occupied the north-west part of Germany. We may here observe, the terms Kimmerians and Scythian are not to be considered merely as local, but as generic appellations; each of their tribes having a peculiar distinctive denomination. Thus we have seen, one tribe of the Kimmerian, extending over part of Gaul and Britain, were called Kelts: and now we may remark that a Scythian or Gothic tribe were called Saxons. The Sakai, or Sacæ, were an ancient Scythian nation; and Sakai-suna (*the sons of the Sakai*) contracted into Sak-sun, seems a reasonable etymology of the word Saxon. Some of these people, indeed, were actually called by Pliny (lib. vi. c. 11.) Sacassani, which is but the term Sakai-suna spelt by a person unacquainted with its meaning.

The Saxons were as far to the westward as the Elbe in the days of Ptolemy; and therefore, in all likelihood, as ancient visitors of Europe as any other Gothic tribe. Their situation, between the Elbe and the Eyder in the south of Denmark, seems to indicate, that they moved among the foremost columns of the vast Gothic emigration. The Saxons, when first settled on the Elbe, were an inconsiderable people,

3. The letters in Saxon may be pronounced as the present English : but those who wish to attend more minutely to the pronunciation, &c. may consult the following alphabet under the column for sound, &c., and the notes upon the letters.

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but in succeeding ages they increased in power and renown. About A.D. 240, the Saxons united with the Francs (*the free people*) to oppose the progress of the Romans towards the north. By this league and other means, the Saxon influence was increased, till they possessed the vast tract of country embraced by the Elbe, the Sala, and the Rhine, in addition to their ancient territory from the Elbe to the Eyder. In this tract of country were several confederate nations, leagued together for mutual defence. Although the Saxon name became, on the continent, the appellation of this confederacy of nations, yet, at first, it only denoted a single state. We shall only mention two of these confederate nations, the Jutes and Angles, because they are most connected with the history of Britain. The Jutes inhabited South Jutland, and the Angles the district of Anglen, both in the present duchy of Sleswick. Hengist and Horsa, who first came into Britain about A.D. 449, were Jutes, but the subsequent settlers in this island were chiefly from the Angles ; hence, when the eight Saxon kingdoms were settled in Britain in A.D. 586, it formed the Anglo-Saxon Octarchy, generally, but most improperly, called the Saxon Heptarchy. They were called Anglo-Saxons to point out their origin :—Anglo-Saxon denoting that the people so called were the Angles, a nation coming from the Saxon confederacy. In subsequent times, when the Angles had been alienated from the Saxon confederacy by settling in Britain, they denominated that part of this kingdom which they inhabited Engla-land (the land of the Angles) Angles' land ; which was afterward contracted into England.

From the entrance of the Saxons into Britain in A.D. 449, they opposed the Kelts, Kimmerians, Kymri or Britons, till, on the full establishment of the Saxon Octarchy in A.D. 586, the Britons were driven into Wales. The Anglo-Saxons retained the government of this island till 1016, when Canute, a Dane, became king of England. Canute and his two sons Harold and Hardi-canute reigned 26 years. The Saxon line was restored in 1042, and continued till 1066, when Harold II. was slain by William duke of Normandy, commonly called William the Conqueror. Thus the Anglo-Saxon dynasty terminated, after it had existed in England about 600 years. The Saxon power ceased when William the Conqueror ascended the throne, but not the language ; for, though it was mixed with Danish and Norman, the vulgar Saxon continued to be spoken by the old inhabitants till the time of Henry the Third, A.D. 1258. See a writ in Saxon issued by this king in Somner's *Dictionary* under Unnan.

ALPHABETS<sup>1</sup>.

ANGLO-SAXON.		MÆSO GOTHIC <sup>2</sup> .		RUNIC <sup>4</sup> , &c.		
Form.	Sound <sup>3</sup> .	Form.	Sound <sup>6</sup> .	Name.	Form.	Sound.
Æ A a	a as in bar.	𐌰	a	Aar	𐌶	a
B b	b	𐌸	b	Biarkan	B	b

<sup>2</sup> The best way of acquiring a knowledge of the alphabets is by writing them over a few times; thus the form of each letter is, in the act of writing, imperceptibly impressed on the mind.

<sup>3</sup> The Goths were descended from Magog (see note <sup>1</sup>): as a distinctive denomination they prefixed to Goths the name of the country they inhabited or subdued; as, the Mæso-Gothi, Scando-Gothi, Norreno-Gothi, &c. Their chief seat is reported to have been in Gothland, now a part of the Swedish dominions. The Mæso-Goths, as their name imports, were those Goths that inhabited Mæsia, on the frontiers of Thrace. The language of these Goths is not only called Mæso-Gothic, but Ulphilo-Gothic, from Ulphilas, the first bishop of the Mæso-Goths. He lived about A.D. 370, and is said to have invented the Gothic alphabet, and to have translated the whole Bible from Greek into Gothic. These Gothic characters were in use in the greater part of Europe after the destruction of the western empire. The French first adopted the Latin characters. The Spaniards, by a decree of a synod at Lyons, abolished the use of Gothic letters A.D. 1091 (see Priestley's *Lectures on the Theory of Language and Universal Grammar*, p. 41).

<sup>4</sup> This alphabet, called also Scytho-Gothic, Cimbric, or Scandic, as well as Runic, was used by many of the northern nations. They had originally only sixteen letters, which they derived from the Gothic (see Hickes's *Thesaurus*, vol. ii. p. 4, tables i. ii. & iii.). To denote the sounds, which their alphabet would not originally express, they placed a dot or point in some of the letters, and called them *Stungen*, as *Stungen Jis* (𐌺) is *Jis* (I) with a point in the middle. Such letters were called *Stungen*, from *Stungen*, pointed or stung. See Lye's *Dictionary* under *Stungan*, to sting, &c.

<sup>5</sup> In modern languages there is much difficulty in ascertaining the true sound of letters; and in ancient languages this difficulty is much increased. Dr. Hickes (see *Thesaurus*, vol. i. *Pref. to Saxon Grammar*, xii.) found a MS. in the Bodleian Library marked NE. D. 2. 19; which he considered useful in determining the pronunciation of some Anglo-Saxon letters, prior to the time of King Alfred. In this MS. there are extracts from the Septuagint written in Saxon letters in one column, and a Latin translation in the other (see a facsimile in Hickes's *Thes.*, p. 168). A short specimen is given, with the original Greek,

ANGLO-SAXON.		MÆSO-GOTHIC.		RUNIC, &c.		
Form.	Sound.	Form.	Sound.	Name.	Form.	Sound.
E C c	e <sup>7</sup> as in choice	Γ γ	and as γ before another γ.	Knesol	l	c
D d.	d	Δ δ	d	Duss	þ or ð	d

to show what letters were used by the Saxons to express the Greek words.

Gen. i. 26.

26. Phḡyromen anthropon  
cat icona ce cath omoyojin  
imetejan ce archeto ton  
icthyon tij talajaj ce ton  
petinon tu uranu ce ton  
ctinon ce pajerj tij zij ce  
panton ton heppeton ton hep-  
ronton epi tij zij ce ezeneto  
wtorj.

27. Ce ephḡyjen o theorj ton  
anthropon cat icona theu epyi-  
jenauton arjen ce thilyepoyoi-  
jen autorj.

28. Ce eulogijjen auturj  
lezon auxanethe ce plithyne-  
the ce pliporate tin zin ce ca-  
tacypienjate autij ce archeto  
ton icthyon tij thalajij ce  
ton petinon tu uranu ce ton  
panton ctinon tij zij ce pan-  
ton ton erpeton ton erponton  
epi tij zij, &c. 29, 30.

31. Ce yden o theorj ta panta  
oja ephḡyjen ce idu cala lian  
ce ezeneto hejpera ce ezeneto  
prohi himera ecti.

26. Ποιῶμεν ἄνθρωπον  
κατ'εἰκὼνα καὶ καθ' ὁμοιωσιν  
ἡμετέραν καὶ ἀρχετω(σαν) τῶν  
ἰχθύων τῆς θαλασσης, καὶ τῶν  
πετεινῶν τοῦ οὐρανοῦ, καὶ τῶν  
κτῆνων, καὶ πάσης τῆς γῆς, καὶ  
πάντων τῶν ἔρκετων τῶν ἔρ-  
ποντων ἐπὶ τῆς γῆς, καὶ ἐγενετο  
οὕτως.

27. Καὶ ἐποίησεν ὁ Θεὸς τὸν  
ἄνθρωπον κατ'εἰκὼνα Θεοῦ ἐποίη-  
σεν αὐτὸν ἀρσεν καὶ θῆλυ ἐποίη-  
σεν αὐτοὺς.

28. Καὶ εὐλόγησεν αὐτοὺς  
λεγων, Αὐξανεσθε καὶ πληθυνεσ-  
θε καὶ πληρωσατε τὴν γῆν, καὶ κα-  
τακυριευσάτε αὐτῆς· καὶ ἀρχετε  
τῶν ἰχθύων τῆς θαλασσης, καὶ  
τῶν πετεινῶν τοῦ οὐρανοῦ, καὶ τῶν  
πάντων κτῆνων τῆς γῆς καὶ παν-  
τῶν τῶν ἔρκετων τῶν ἔρποντων  
ἐπὶ τῆς γῆς.

31. Καὶ εἶδεν ὁ Θεὸς τὰ πάντα,  
ὅσα ἐποίησε· καὶ ἰδοὺ, καλὰ λίαν  
καὶ ἐγενετο ἑσπερα, καὶ ἐγενετο  
πρωΐ, ἡμέρα ἕκτη.

From these extracts it appears, the A. S. u was pronounced as ou in Greek, the i as the Greek η, the e as ε, η, ει, or αι, the k as the Greek κ, the f as the Roman f or Greek φ, the o as the Greek ο or ω, as the English oo in rood, &c. (see Hickes's *Thes.* Pref. p. 12).

If we knew the true sound of the Greek letters, the preceding extracts would fix the pronunciation of the Saxon: but, if we know no more of the true original sound of the Greek letters than we do of the Saxon, the following observations may deserve attention (see notes<sup>6</sup>, <sup>10</sup> and <sup>11</sup>, &c.).

When the Saxon language is properly pronounced, it is by no means deficient in harmony, though its peculiar characteristics are strength and significance of expression, together with a facility and

ANGLO-SAXON.		MCESO-GOTHIC.		RUNIC, &c.	
Form.	Sound.	Form.	Sound.	Name.	Form. Sound.
Ʒ	E e e <sup>s</sup> as in <i>feint</i> .	𐌺	c	Stungen <sup>4</sup>	𐌿 Jis 𐌺 e
F ƿ	f <sup>9</sup>	𐌸	f	Fie	𐌶 𐌺 f

felicity of combination, which is exceeded only by the copiousness of the Greek. See Ingram's *Lecture*, p. 68. The vowels may be pronounced as in English; but Mr. Ingram observes, from the intercourse which the Saxons had with the Romans, it is very probable that their pronunciation of the vowels was something similar to the present Italian. For the formation of Aa, Bb, &c. see *Introduction*, specimen 4.

<sup>6</sup> The general pronunciation of the Gothic letters is given in the alphabet under *sound*; but we may observe further, that 𐌂 must be read e, as in 𐌿𐌺𐌹𐌸𐌺𐌹 Jesus; 𐌺𐌹, i, as 𐌳𐌹𐌶𐌹𐌳 David; 𐌲𐌺, o, as 𐌸𐌲𐌲𐌲𐌲𐌺𐌹𐌺 Solomon. 𐌹𐌺 is sounded ng, as 𐌲𐌺𐌹 ang, and 𐌲𐌹𐌶𐌹𐌺𐌹𐌲𐌹𐌺𐌹, *Ευαγγελιον*, Evangelium.

<sup>7</sup> Hickes, Thwaites, &c. affirm, that 𐌺 and 𐌸 are always pronounced hard; but Ingram says, "In the pronunciation of c and g the Saxons, long before the time of the Norman Conquest, appear to have nearly coincided with the Italians; either from their religious intercourse with the see of Rome, or from that natural propensity which all nations have to soften their language in the progress of refinement. Thus our modern *ch* was anciently expressed by *c* only, as in the word *ceogen* *chosen*, *Leſter* *Chester*, &c." The Saxons pronounced the word *cild* as we do *child*. In different ages, the same sound has been denoted by other letters, or a combination of them according to the fancy of the writer; but the pronunciation of so common a word as *cild*, one would suppose, could not materially alter. See *Orthography*, on the letter G, and Ingram's *Lecture*, p. 68.

The Saxon capital 𐌺 was formed from the Roman C when it retained more of its angular form. (See *Introduction*, page 10.) The letters c, cp or cu were used for the sound of k and q before the Norman Conquest. After the time of William the Conqueror, both k and q came into general use. See sect. 17 under K.

<sup>8</sup> The Saxon final e was seldom quiescent, and generally pronounced as by the Italians at this day: hence Beme is found written Be'mæ or Bohemi, the *Bohemians*: Dene is the same with Dan, the *Danes*: the words *take*, *one*, *wine*, &c., which are now monosyllables, were formerly dissyllables, *ta-ke*, *o-ne*, *wi-ne*, &c. See Wallis's *Grammatica Linguae Anglicanae*, p. 57, Tyrwhitt's *Chaucer Ess.* p. 60, and Ingram's *Lecture*, p. 68.

<sup>9</sup> The letters ƿ ȝ ȝ ȝ ȝ, about the ninth century, lost their Saxon formation, and were written after the Roman manner; as, f g r s t. For the manner of forming the Saxon letters, see Hickes's *Thes.*, p. 2, and *Introduction* to this Grammar, page 10.

ANGLO-SAXON.		MÆSO GOTHIC.		RUNIC, &c.	
Form.	Sound.	Form.	Sound.	Name.	Form. Sound.
Ġ Ġ ġ	g <sup>10</sup> as in gem.	Ḡ ḡ or ĵ	{as j in jour, or y in your.	StungenKaun	ƿ ḡ
Ĥ Ĥ ĥ	h <sup>11</sup>	ḥ ḥ		Hagl	* ḥ
I i i	i <sup>12</sup>	ī or I i		Jis	I i
K k k	k <sup>13</sup>	K k		Kaun	ƿ k <sup>14</sup>

<sup>10</sup> The letter *g* was the origin of *z*, which we find in Scoto-Saxon and old English MSS. In many instances, *g* was pronounced like *y* or *i*, particularly before the vowel *e*: sometimes even before *a*, *u*, &c. as in *ḡagaſ*, *ḡagum days*, *ḡeaſ year*; hence the origin of *yate* for *gate*, still used in Gloucestershire. *Land-ḡemæpe*, *ḡeḡezlian*, *manega*, *ælcepe*, *ḡuḡlepan*, *ḡuḡelepaſ*, &c., if pronounced according to the Italian manner, will be found not unharmonious. The difficulty consists in knowing when these doubtful consonants are to be pronounced hard, and when soft: for this very purpose the Danish *k* was early introduced, and *c* was often inserted before *g*; or a double *cc* or double *gg* was adopted, which produced the hard *c* and *g*: thus *kȳnince* for *cȳnince*, *kȳptel* for *cȳptel*, *ſtice-mælum stick-meal*, &c. were used as early as the time of King Alfred, if we have the original MS. of his translation of Orosius, which is the belief of most antiquaries. The Normans preferred the soft sounds of these letters: hence *micel* or *mitchel* for *micle*; *bridge* for *brigg*, &c. the way in which *bridge* is now pronounced by the common people in Norfolk and other parts of England. The prefix *Ge* is sometimes put, and sometimes omitted, before the same words, and appears to occasion no alteration in its meaning: it was at length superseded by *y*; as *Geclȳpōð*, called, *Yclȳped*. See Rask's *Gr.*, p. 7, sect. 8, for more observations on the letter *G*.

<sup>11</sup> *H* among the Anglo-Saxons was sometimes a very rough aspirate, and at others only a simple one, which gave it a kind of double power. When used as the rough aspirate, it was sounded like *Hh*, or the Hebrew ח *Cheth*.

<sup>12</sup> The Saxons dotted the *y* instead of the *i*, being at first perhaps written *ij*, the *ü* of the Germans twice dotted, and the *ï* of the Mæso-Gothic alphabet, which corresponds with the *ī* in the Alexandrian, Beza, and other old MSS. of the New Testament; as *IOYΔAC. IΔONTEC. ΠΡΩΙ*. The Irish dotted the Saxon *g* instead of the *y*. Ingram's *Lecture*, p. 51.

<sup>13</sup> Whether the old Saxons had the letter *K*, and discarded it like the Romans, is not certain; but *C* was generally used till the Danes and Normans introduced *K*. It is used now, as formerly, to prevent the soft sound of *C*. Ingram's *Lecture*, p. 51.

<sup>14</sup> Sometimes Kaun *ƿ* supplies the place of *Q*; but the northern nations using this character, generally expressed the sound of *Q* by Kaun Ur *ƿu*.

ANGLO-SAXON.			MÆSO-GOTHIC.			RUNIC, &c.		
Form.	Sound.		Form.	Sound.		Name.	Form.	Sound.
L l	l		Λ λ	l		Lagur	ᛚ	l
Ʒ M m	m		𐌺 𐌻	m		Madur	𐌺	m
N n	n		𐌽 𐌿	n		Naud	𐌿	n
O o	o		𐌺 𐌻	o		Oys	𐌺	o
P p	p		𐌷 𐌸	p		Stungen Birk	ᛒ	p
R r	r		𐌹 𐌺	hw <small>in Saxon, or wh in English (15)</small>		Kaun	𐌹 or 𐌺	q <sup>15</sup>
ƿ S s	s <sup>17</sup>		𐌺 𐌻	r		Ridhr	𐌺 or 𐌻	r <sup>16</sup>
T t	t <sup>18</sup>		𐌺 𐌻	s		Sol	𐌺	s
Ð þ	th <sup>19</sup>		𐌺 𐌻	t		Tyr	ᛚ or 𐌺	t
			Φ φ	th <sup>15</sup>				

<sup>15</sup> The proper sound of these letters can hardly be ascertained; but that which is given appears the most probable. We find 𐌹ΛN, in Saxon *hƿænne*, and in English *when*. We have also ΦΛN, in Saxon *þon*, and in English *then*. The letter 𐌹 is read as the Greek 𐌹, or the English *eu* in the middle of a word: at the beginning it is *w*: thus *SYNARƿEIN* and *ƿAƿKS*, Saxon *ƿƿr*, and English *worse*.

<sup>16</sup> The R is used at the beginning, middle, and end of words: but 𐌺 only at the end. See Junius's *Glossary to Gothic and Saxon Gospels*, p. 17, Wormius's *Runic Lexicon*, &c.

<sup>17</sup> Sc, like the German *Sch*, had the sound of the modern *Sh*; as, *ƿcip ship*, and *ƿiƿceƿay fishers*, &c. See Ingram's *Lecture*, p. 68.

<sup>18</sup> See Note <sup>9</sup>, p. 40.

<sup>19</sup> Ð and þ both answer to the English *Th*; but this, as is well known, has a double pronunciation: 1st, a harder one, as in *thing*, which is just as the Greek 𐌹 and the Icelandic 𐌺; and 2dly, a weaker and softer one, as in *this*. This seems peculiar to the English. Spelman attributes the harder sound to Ð, the softer to þ; and Somner, Hickes and Lye follow him in this opinion; but I cannot conceive on what ground. On the contrary, it is clearly seen that the 𐌺 had the softer, and þ the harder sound: 1st, because it is evident that Ð is taken from D, and it is also probable that it expressed the sound which comes nearest to D: it is also evident, on the other hand, that þ is taken from the Runic 𐌺, as well as the Isl. 𐌺, and, therefore, it probably denoted the same sound: 2dly, because 𐌺 is found so frequently at the end of a syllable, and between two vowels where the softer sound is still retained in English and in Icelandic. According to the old orthography, 𐌺 and sometimes *d* only is written; for example, *ƿoð*, English *sooth*, and Icelandic *ƿaðp* or *ƿaðp*; *oðpe*, English *other*, Icelandic *aðp* or *aðp*. þ on the contrary is found most as the initial of a syllable where the Icelandic has always the hard sound: for example, *þeud* a *people*, Icelandic *þioð*, *þencean* to *think*, Icelandic *þen-*



ANGLO SAXON.		MÆSO GOTHIC.		RUNIC, &c.		
Form.	Sound.	Form.	Sound.	Name.	Form.	Sound.
U u	u	𐌺	u	Ur	𐌺	u
ƿ p	w <sup>21</sup>	𐌿	cw and in middle of words some-times c.	Stungen Fie	𐌿	v or w
X x	x	𐌶	w in the beginning, and u in the middle of a word (l.)		𐌶	x
Y y	y <sup>22</sup>	𐌷	ch as chyle.	Stungen Ur	𐌷	y
Z z	z	𐌸	z	Stungen Duss	𐌸	th

kia. The English have two sounds, as th in *thing* and *this* ; but only one way of expressing them : our ancestors had, with much propriety, two distinct characters. Bishop Wilkins makes some judicious remarks on the pronunciation of Ð and þ. He appears to confirm what has just been advanced by Rask (see *Gr.* p. 8—10.). He says, “Dh (Ð, ð) and its correspondent mute Th (þ, þ) are of that power which we commonly ascribe to the letters D and T, aspirated or incassated. And though these two powers are commonly used by us without any provision for them by distinct characters yet our ancestors, the Saxons, had several letters to express them. They represented (Dh) by this mark (ð) as in faðer, moðer, ðe, ðat, ðen ; and (Th) by this mark (þ) as þief, þick, faip. And it is most evident that their sounds (though we usually confound them under the same manner of writing) are in themselves very distinguishable, as in these examples :

Dh. (Ð, ð.)

Th. (þ, þ.)

Thee, this, there, thence, that, those, though, thou, thy, thine. Father, mother, brother, leather, weather, feather, smooth, seeth, bequeath.

Think, thigh, thing, thistle, thesis, thanks, thought, throng, thrive, thrust. Doth, death, wrath, length, strength, loveth, teacheth, &c.

See *Essay on a Real Character and a Philosophical Language*, p. 368.

Verbs are sometimes formed from nouns by changing the hard into the soft *th* : as wreath, wreathe ; breath, breathe ; cloth, clothe. In Norfolk, words beginning with the hard *th* are spoken as if written with a *t* ; e. g. *trive* for *thrive* : and in the North of England for *d* in the middle of words the soft *th* is substituted, which is also the sound of the Δ among the modern Greeks.

Saxon writers have not attended to the preceding distinction in the sound of þ and ð, but they have used them indiscriminately ; as Hicckes remarks : “*Confunduntur hi characteres à scriptoribus.*”

<sup>21</sup> p, in the middle or end of a word or syllable, retains its original sound, ō like the ω of the Greeks, and the w or ü of the Welsh ; hence, probably, its modern rank as a vowel. This letter, as to form and place, is unknown in the alphabets of the ancient Hebrews, Greeks and Romans. It is peculiar to the northern languages and people. Mr. Whittaker (*Hist. of Manchester*, vol. ii. p. 332) and Astle, p. 78 and 98, observe, “The Saxon p seems at first to have been only the Roman v, lengthened into the Saxon character (see Introduction, p. 10, spec. 4, and Hicckes’s *Thes.*, vol. i. p. 2, Plate) and en-

4. The diphthongs æ and oe are generally written æ and œ.

For and the Saxons used these abbreviations, ȝ and ȝ; for þæt and þæt they wrote þ̅; and for oððe *or*, and the termination līce *ly*, they wrote ȝ; as ȝ *or*<sup>23</sup>; and ȝoðl̅ for ȝoðlice *truly*.

When an m was omitted, they made a short stroke over the preceding letter; as þā for þam<sup>24</sup>.

## CHAPTER II.

### *The Division and Change of Letters.*

5. The letters of the alphabet are divided into vowels and consonants.

6. Those letters are called vowels which *can* be distinctly uttered by themselves: they are a, e, i, o, u, y, and p.

7. The remaining letters are called consonants, because they *cannot* be distinctly uttered but in union

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larged into the present Roman w, by bringing the principal strokes somewhat lower, and closing the top in the one, and by redoubling the whole in the other." The w, however, is evidently composed of two characters; namely, of the v or u doubled. About the time of William the Conqueror, the pure Saxon letters p, ð and þ were written uu, w, th or th, according to the writer's fancy; and hence the origin of these letters in our present alphabet.

<sup>22</sup> This letter very early took the sound of i, as in the Islandic, German and French: this is concluded from the very frequent permutations of y and i: still it appears that y commonly denotes a weak i, and, on the contrary, ý with an accent, a hard i. See Rask's *Gr.*, p. 5.

<sup>23</sup> We also find u̅ for *or*; ȝillm̅ for ȝillelm̅, *William*; and Dæl, for Dælend, *Jesus*; ȝ stands for leofestan φίλτατοι *amicissimi*, *most friendly* or *beloved*; apl̅ ap̅ or ap̅ for apostole, *an apostle*; apl̅, *apostles*; Diepl̅, *Jerusalem*; ȝc̅l̅, *a shilling*, *money*.

<sup>24</sup> There are many other abbreviations and connectives; such as æf̅ æf̅ep̅, *after*; allm̅ allm̅ht̅, *almighty*; an̅, *amen*; anc̅n̅, *annunciated*, *only begotten*; b̅, b̅, b̅ȝc̅, b̅ȝcop̅, *a bishop*; b̅p̅oð̅, b̅p̅oð̅, b̅p̅oð̅ep̅n̅, *brethren*; cap̅c̅, cap̅cepn̅e, *a prison*; c̅st̅ P̅ C̅p̅ȝc̅, x̅p̅eȝ, C̅p̅ȝc̅eȝ, *Christ*, *Christ's*; c̅p̅, c̅p̅æð̅, *saith*; d̅ for d̅æȝ, *a day*; d̅d̅, d̅d̅, *David*; d̅p̅l̅h̅, d̅p̅l̅h̅c̅, *Lord*; d̅n̅ȝ d̅p̅l̅h̅t̅neȝ, *Lords*; f̅ f̅op̅, *for*, *on account of*; ȝ̅, ȝ̅eap̅e, *a year*; I̅h̅ȝ, I̅h̅c̅, *Jesus*; ȝ̅. M̅. ȝ̅einte M̅ap̅e, *St. Mary*; ȝ̅. p̅. *St. Peter*; p̅ȝt̅, p̅ȝt̅oðlice, *certainly*, &c. See Thwaites, p. 1.

with a vowel. The consonants<sup>1</sup> are subdivided into mutes, which are perfectly unutterable when alone; and semivowels, which have an imperfect sound of themselves.

The mute consonants are b, p, t, d, k, and the hard c and g. The semivowels are f, l, m, n, r, v, p, x, z, j, and the soft c and g. Of these semivowels, l, m, n and r are distinguished by the name of liquids, because they readily unite with the mute consonants, and flow into their sounds<sup>2</sup>.

8. When two vowels are so placed as to be pronounced by a single impulse of the voice, they make a diphthong: their distribution into proper and improper is of modern date; each of the diphthongal letters being

<sup>1</sup> Grammarians have also divided the consonants into three classes, corresponding with the organs employed in sounding them. Thus b, f, m, p, w and v, being formed by the lips, are called *labials*. The letters c soft, d, j, l, n, r, s, th, x, z, are enunciated by the tongue being brought in contact with the extremities of the upper teeth, and, for a similar reason, are denominated *dentals*: while h, k, q, &c. and g hard (uttered by a contraction of the larynx) receive the name of *gutturals*. This division of the consonants is of great use in elocution, and in the acquisition of a philosophical acquaintance with the origin and derivation of words.

A minute attention to the organs employed in the enunciation of each class of letters enabled Amman, a Dutch physician, to teach persons born deaf and dumb to read and speak. Close application to this subject will also be the best means of overcoming all impediments, to a clear enunciation.

In tracing the origin of words, the division of the consonants into labials, dentals, gutturals, &c. is indispensable. In an etymological view, the letters enunciated by the same organs are so often interchanged, that they may be all considered as one letter. In the derivation of words, all the vowels may also be considered as one letter. These observations will not only apply to the Anglo-Saxon, but to all other languages, as will appear from the following notes. See Jones's *Lat. Gram.*, chap. vii.; Jones's *Greek Gram.*, part ii. ch. i.; and Gregory Sharpe's *Two Dissertations on the Origin of Languages, and the original Powers of Letters*.

<sup>2</sup> The modern final syllables, ble, dle, fle, &c. are evidently of this class; and are actually pronounced without any aid from the final vowel e.

originally sounded in pronouncing the words which contained them. If three vowels come together, they form a triphthong.

9. In studying the Anglo-Saxon tongue, it is of great consequence to remark, that the inevitable changes introduced by the lapse of time through successive ages; the existence of the three great dialects, and their frequent intermixture; the variety of Anglo-Saxon writers, and their little acquaintance with each other; but, above all, their total disregard of any settled rules of orthography<sup>3</sup>; have occasioned many<sup>4</sup> irregularities in the language, and thrown difficulties in the way of the learner, which at first sight appear truly formidable; but, on closer inspection, these difficulties present no insuperable obstacle.

10. The principal difficulty consists in this: The Anglo-Saxon writers often confounded some letters, and used them indifferently for each other. This is the case to a most surprising extent with the vowels and diphthongs; so that the consonants, though often treated in the same manner, form the only part of the language which possesses any thing like a fixed and permanent character.

This observation will be fully exemplified in the following remarks on the transposition and substitution of the different letters.

<sup>3</sup> "In days when mankind were but callans  
At grammar, logic, an sic talents,  
They took nae pains their speech to balance,  
or rules to gie,  
But spak their thoughts in plain, braid lallans,  
Like you or me." BURNS.

<sup>4</sup> Mr. Rask has acknowledged that "the Anglo-Saxon orthography is indeed excessively perplexed:" and yet he makes the following bold assertion; "According to Hickes and Lye, the Saxon orthography seems to be much more irregular than it really is; because they have not at all understood how to deduce rules for it, and to discriminate the more unfrequent and negligent anomalies from what is properly and decidedly right; to set aside, or at least to remark, the former, and follow the latter. Instead of this, they give, in every

*Remarks on the Change of the Consonants required for derivation and declension.*

B.

11. B, F, or U, are often interchanged<sup>5</sup>; as

Bebep, beƿop, *a beaver*. IƿiƷ, ueƷ *ivy*. Obeƿ, oƿep, ouep, *over*. EboƿƷan, eƿoƿƷan *to blaspheme*. Foƿ, uoƿ *a foot*.

In Dano-Saxon B is sometimes omitted, or superseded by ƿ, p or u.

C.

12. C often interchanges with G, K and Q<sup>6</sup>; as

Ɔonceƿ, ƷonƷep *thoughts*. EƷƷ, kƷƷ *kindred*. EƷniƷƷ, kƷniƷƷ *a king*. Aceƿ, Akeƿ *a field*. EƷen<sup>7</sup>, quen, *a queen, wife, &c.*

C and CC are also often changed into H, or Hh, before ƿ or Ʒ, and especially before Ʒ; as ƷƷƷehton *they strewed*, for ƷƷƷehton, from ƷƷƷeƷƷan. AhƷian for aeƷian or axian *to ask*. ƷehƷ for ƷecƷ *seeks*, from Ʒecan *to seek*.

In Dan. Sax. C changes into Ʒ, h, hp and k; and ch changes into h.

D.

13. D and T are often used indiscriminately for each other, and Ɔ is changed into Ʒ especially in verbs; as ƷeoƷan *to boil or seeth*; ƷoƷen *boiled*. ic cƷæƷ *I said*;

case, an excessive number of ways how words may be spelt, and they not unfrequently take the false for the genuine." *Gram.*, p. 1.

<sup>5</sup> That the labials, of which b is one, are interchanged is clear, as we find in Hebrew, בָּצַר bejér, written פָּזַר pēzēr, σπειρω *disperse*; נָשַׁב nēsēb, נָשַׁם nēsēm, נָשַׁפַּח nēsēp *to blow*; אָבֵן ābēn, אָפֵן *even*. The same is observed in Greek; μυρμηξ, βυρμαξ, and βυρμαχα, *formica an ant*, and βουλωαι, volo, *will*. In Latin, cubo, cumbo, *to lie down*.

<sup>6</sup> The Hebrew כַּפֶּל, cāpēl, is changed into the Chaldee קַבֵּל quēbēl, *coupled*. The Hebrew גַּמֵּל, gēmēl, is formed into the Greek καμηλος, the Latin *camelus*, and the English word *camel*. In the same way the Greek οκτω is changed into the Latin *octo*, and the English *eight*.

<sup>7</sup> Like the Gothic UENS, UEINS, UINƷ *a wife, woman, &c.*

þu cpæde *thou saidst*. he pȳpð *he is or becomes*; þu purde *thou becomest*.

## F.

14. In Dan. Sax. F changes into b and p.

## G.

15. G is often changed into h and p<sup>a</sup>; as

ἡγετοχα for hepetoχα *a leader*; Dahum for dagum *with days*; Γερρίζαν *to be silent*; ζερυποδ<sup>e</sup> *he was silent or dumb*; ροφ for ρονζε *sorrow*.

G interchanges with I and Y, when I has a sort of a consonant sound; as ζεο, ιεο or ιυ *yore, formerly*; γεογυð, ιεογυð *youth*; ζεοc, ιοc or ιυc *yoke*.

G is often suppressed before n, or gn lengthened into zen; as þýrigne, þýrine from þýrr or þir *this*, and ænigne, ænine, from ænig *any*. G is often added to words that end with i, as hīz for hi *they*; and on the contrary G is often omitted in those words which end in īz; as ðri for ðriuz or ðrýz, *dry*.

In Dan. Sax. G is sometimes dropped, or changed into C, H, or K; and GS into X.

## H.

16. H is sometimes changed into z; as þaz<sup>10</sup> for þah *he grew or throve*, from þean *to grow*.

In Dan. Sax. H is sometimes added to words, and sometimes dropped; or it is changed into c, z, ch, or k; and Hu into p.

## K.

17. The Saxons originally expressed the sound of the

<sup>a</sup> G is often redundant in Greek, as are all aspirates, and it is prefixed to words, as γνους, from νεφος, *a cloud*; γινωσκω, *nosco, to know*. See Gregory Sharpe's *Origin of Languages*, p. 51.

<sup>e</sup> See Matt. xxii. 12.

<sup>10</sup> See Cædm. lvii. 20. Cniht peox 7 þaz *the boy increased and grew*. Se Dælend þeah on pýrdome and on ýlde. Luke ii. 52. Deah as the Gothic **ψαih** *he grew*.

modern K by C. As C also stood for a soft sound, it was difficult to know when it was to be sounded hard, and when soft. To remove this difficulty, the Danes and Normans introduced the letter K to denote the hard sound of C<sup>11</sup>.

## L.

18. L<sup>12</sup> and N are often written double or single without any distinction at the end of monosyllables; but this reduplication ceases when words are lengthened, so that a consonant follows; as *pell* or *pel well*; *ealle* or *al all* (omnis); *ealne all* (omnem); also *ic rýlle*, *þu rýlŕt*, *he rýlð*, *I sell*, *thou* &c.

In Dan. Sax. L is sometimes put for R.

## M and N.

19. In Dan. Sax. these two letters are sometimes interchangeable; and N is occasionally dropped.

## P.

20. The Saxon p and p are easily mistaken for each

<sup>11</sup> "The English should never use c at the end of a word." Todd's *Johnson*, under K. We should not write public, but publick. Dr. Johnson was a strenuous advocate for retaining the k, so was the author of *Friendly Advice to the Correctour of the English Press at Oxford, concerning the English Orthographie*. Fol. London, 1682. This author says, he observed many cacographies in *The Ladies Calling*, and *The Government of the Tongue*, and some in the 4to Bible of the same date. He says "You have injuriously and shamefully docked English words, by taking from the end of them; for example, writing *diabolic*, *topic*, *public*, instead of the known words *diabolick*, *topick*, *publick*, or as sometimes they were written *diabolique*, *topique*, *publique*; but never, but from Oxford, with a c terminating them, unless from France, where I find them so spelt. But what have we to do to conform our English to their language?" See Todd's *Johnson*, vol. iv. in *Grammar*, Note r in *Orthography*. The k is now generally omitted (as is the case even in the present work) in such words as Gothic, Cimbric, &c. &c.

<sup>12</sup> L and R are so nearly related in sound, that they are used promiscuously: for the Hebrew אלמנָה *almēnē* the Chaldeans wrote אַרְמְנָה *armēnā* a widow; and for the Hebrew סֵלֶר the Septuagint has *σαπεδ*.

other, both in MSS. and on coins; and even in printed books great care is sometimes necessary to distinguish these letters.

In Dan. Sax. P changes occasionally into B and U.

### Q.

21. Q is not an original Saxon letter; and very seldom occurs in MSS.; Cw and Cu were commonly employed where Q is now used.

### R.

22. R in Dan. Sax. is occasionally added to words, and is sometimes changed into L.

### S.

23. S and Z are merely variations of the same original letter. The Z is only the S hard<sup>13</sup>.

In Dan. Sax. Ss, Ð or X are sometimes substituted for S.

### T.

24. T in Dan. Sax. occasionally changes into D and Ð<sup>14</sup>.

<sup>13</sup> The Hebrew word עלם ōlēš becomes עלץ ōlēṣ and עלז ōlēz *to exult*, the Greek word μασσᾶω *to eat*, *maxilla* the jaw-bone. Sharpe's *Orig. Lang.* p. 52.

The change, which has happened in our language by the abbreviation of several words that are terminated in *eth*, by substituting an *s* in the room of the last syllable, as in *drowns*, *walks*, *arrives*, and innumerable other words, which in the pronunciation of our forefathers were *drowneth*, *walketh*, *arriveth*, has wonderfully multiplied a letter which was before too frequent in the English tongue, and added to that hissing in our language, which is taken so much notice of by foreigners. See Todd's *Johnson* under S.

<sup>14</sup> The Hebrew word תועה thōē into תועה tō-ē *seduced*, the Greek ληθω or λαθω into the Latin *lateo*, and the Hebrew רעד rōd, into רעד rōt, and רעד rōs, *trembled*. The letter T has a tendency in all languages to degenerate into S. Hence in our own tongue *loveth* becomes *loves*. For the same reason the Greek words σταθι, θεθι, and δεθι become στας, θες, and δες. See note on S, and Jones's *Greek Gram.* Part II. Ch. ii.



## W.

25. In Dan. Sax. W changes into F and Ui; We into oe, u, ue; Wi, into u, uu; Wa, into uæ, pæ; Wr, into war; and Wu, into u.

## X.

26. X is sometimes supplied by cy; as neopcyren for neopxen *quiet*.

In Dan. Sax. X interchanges with S.

## Z.

27. Z is only the S hard. See S.

*Remarks on the Vowels and Diphthongs.*

28. If the consonants,—those natural sinews of words and language,—suffer such changes, it may safely be presumed, that those flexible and yielding symbols, the vowels<sup>15</sup>, would be exposed to still greater confusion; a confusion almost sufficient to induce one to imagine that they are of no weight or authority, in Anglo-Saxon orthography.

## A.

29. A kind of italic a is much used in Anglo-Saxon MSS.<sup>16</sup> Where we now use A or E, the diphthongs Æ, Œ, and Ea continually occur in Anglo-Saxon; but Œ more frequently in Dan. Sax.

The vowel A and its diphthongs thus interchange:

A and O. See under O.

A and Æ: as ac, æc *an oak*; acep, æcep *a field*; habban *to have*, ic hæbbe *I have*; r̥tan *a stone*; r̥tænen *stony*; lap *doctrine*; læpan *to teach*; an *one*; ænig *any one*.

<sup>15</sup> In fact, there is nearly the same variety in the vowel sounds of English as now spoken, in the different provincial dialects: e.g. man mon, sand sond, Craydon Croydon, Dorking Darking,—i is in some districts ai, in others ei, and oi: and will is wull.

<sup>16</sup> See Plate.

Æ and EA : as æ, *ea water* ; æc, *eac eternal*.

Æ and OE : as æghpep, œghpep *every where* ; æghpīlc, œghpīlc *every one*.

Æ and Y : as ælc, ylc *each one*.

In Dan. Sax. these occur indifferently:—A, æ, e, ea, o, eo ; Æ, e, ie, œ, o, ea, ue.

### E.

30. E interchanges with ſ. It is often added to the end of Anglo-Saxon words where it does not naturally belong, and it is as often rejected where it does.

Eo is changed into y and e, and ea into e, but more usually into y.

Eaðe, eðe *easily* ; and ceapten, ceſten *a castle*.

Seolf, ſelf, ſylf *self* ; ſyllan, ſellan *to give, sell, &c.*

Neah *near* ; nehyt *nearest* ; eald *old* ; ſe yldra *the elder* ; pealdan *to rule*, he pelt or pylt *he rules* ; leaſ *loose*, lýran *to loose* ; ſeleaſa *belief*, ſelýſan *to believe*.

In Dan. Sax. these occur indifferently:—E, a, eo, œ, o, u, æ, ea, y ; ea, eo, i, y ; eau, eop ; ee, e ; ei, œ, i ; eo, a, e, i, ip, u ; eu, yp.

### I.

31. I is interchanged with e and y ; as

Igland, egland, ygland *an island* ; eſel, yſel *evil* ; iſpling, eaſpling, yppling *a farmer* ; pen *rain*, pinan *to rain* ; bepnan *to burn*, býpnan *to set on fire* ; cpeþan *to say*, þu cpýt, cpýt, *thou sayest*.

In Dan. Sax. these occur indifferently: I, ia, io, eo, y ; iœ, ie, œ ; iuh, eop.

### O.

32. O is changed into u, e and y, and eo into y ; but sometimes into a, especially before n in a short or terminating syllable.

Ode and od, into ade and ad ; ðom *judgment*, ðe-man *to judge* ; fpoſep *comfort*, fpeſſian *to comfort* ; fot *a foot*, fet *feet* ; boc *a book*, bec *books* ; ftopm *a storm*, ftyrman *to storm* ; gold *gold*, gylden

*golden*; *poþð a word*, and *þýrðan to answer*; *peoþc a work*, *þýrcean to work*; *heoþð or hýrðe a herd*; *ioþc, iuc a yoke*; *ieþan, ioþan to show*; *man and mon a man*; *lang and long long*; *raþð and roþð sand*.

In Dan. Sax. these occur:—O, a, e, i, u; æ, æ, e, o, ue, pe; oea, eo; ope, uu.

## U.

33. U is sometimes converted into y: as *rcrþuð clothing*, *rcrþýðan to clothe*; *cuþ known*, *cýþan to make known*.

In Dan. Sax. these are used indiscriminately:—U, b, f, o, op, pe, pi, pu; ue, æ, œ, pe; ui, p; uu, ope.

## Y.

34. The Anglo-Saxon Y is the Greek Υ (upsilon), or, as the French call it, y Greque. The ý was not dotted in the oldest MSS.

Y is sometimes changed into u.

In Dan. Sax. these occur:—Y into e, ea, i; and Yp into eu.

*Further Remarks on the Letters.*

35. The preceding observations on the consonants and vowels, will render the following peculiarities less surprising, and may perhaps explain their causes.

36. The final letters of words are often omitted: as *pomb, pom*; *pæþ or peþ, pe*.

37. A vowel near, or at the end of a word, is often absorbed by the preceding or succeeding consonant, especially if that consonant be a semivowel: but either that or the nearest vowel is still understood: as *Lufþc for — lufarþc lovest*; *lufð for lufarð loveth*; and other verbs in the 2nd and 3rd persons. *Geppixl for gepixle changes*; *rusl for rusel sulphur*; *rpæfl for rpæfel*.

— so in English we say "Sov'et"

*sulphur*; bloꝝm for bloꝝma *a blossom*; boꝝm for boꝝum *bosom*; boꝝl for boꝝle *a village, house, &c.*; bꝛiðl for bꝛiðel *a bridle*.

37\*. Contractions of words are common: as N'ýrte for ne þýrt *knew not*; n'æꝛde for ne hæꝛeð *had not*; ýꝛn'ð for ýꝛneð *runneth*.

In Dan. Sax., on the other hand, monosyllables are sometimes changed into longer words: as ꝛꝛað *anger, wrath*, lengthened into papað. Other words contract two syllables into one; as cýning into kýng *a king*.

38. The different letters suffer a very frequent change of position: as tinterge, tintrege *pain*; þiꝛða, þꝛiðða *third*.

39. A very great variety exists in writing the same word by different Anglo-Saxon authors, as will appear from the following examples: geozeþe, geozoð, geozuð, zegoþe, iozoð, iuzuð *youth*; mænegeo<sup>17</sup> *many, a multitude*, is written mænezo, mæniþeo, mæniþo, mæniþu, mænio, mæniu, mænýþeo, maneþeo, maneþu, manýþe, manýþo, manýþu, meneþeo, meneþo, meneþu, meniþeo, meniþo, meniþu, menio, meniu.

Adjectives in the comparative degree end indifferently in aꝛ, æꝛ, eꝛ, iꝛ, oꝛ, uꝛ or ýꝛ; and the superlative in aꝛt, æꝛt, eꝛt, iꝛt, oꝛt, uꝛt or ýꝛt.

Active participles end in and, ande, ænd, ænde, end, ind, ond, und or ýnd; and passive participles in að, æð, ed, id, od, ud, or ýð.

So also, ðe ðieþ, ðealþ, ðeþ or ðalþ *he dug*; and læꝛpende, læꝛpiþende, læꝛþende or læꝛiende *feeding*; ic þurpe, ic þeoþe, ic þýþe, or ic þeþe *I cast away*; man<sup>18</sup>, mon *a man*; he mæþe or muþe *he may*; he iꝛþ, iꝛ, iꝛe, iꝛe, iꝛio, or iꝛeo *he is*; iꝛindon, iꝛendon, iꝛiendon, iꝛint, iꝛient, iꝛind, iꝛin, iꝛien, iꝛeon, *are*.

40. Some short words assume very different meanings: as biþ, biþe, býþe, beþ, beaþ, beah and beh,

<sup>17</sup> As the Gothic **MANAŖEI** *a multitude*.

<sup>18</sup> As the Gothic **MANNA** *a man*.

which, according to their connexion, signify indifferently, *a turning, a crown, a gem, a bosom, buy, he turned, he submitted, &c.* from *bugan to turn, bow, &c.*

### CHAPTER III.

#### *Transformation of Saxon words into modern English.*

41. We have retained some Anglo-Saxon words unaltered in our modern English.

After <sup>1</sup> <i>after</i>	Calf <i>a calf</i>	Eafter <i>Easter</i>
And <i>and</i>	Camp <i>a camp</i>	Fast <i>a fast</i> <sup>3</sup>
Apple <i>apple</i>	Corn <i>corn</i>	Fell <i>fell</i>
Bað <i>a bath</i>	Dead <i>dead</i>	Fiend <i>a fiend</i>
Beam <i>a beam</i>	Deað <i>death</i>	Firyt <i>first</i>
Bean <i>a bean</i>	Den <i>a den</i>	Flea <i>a flea</i>
Bell <i>a bell</i>	Dim <i>dim</i>	Fop <i>for</i>
Belt <i>a belt</i>	Dumb <sup>4</sup> <i>dumb</i>	Fopð <i>forth</i>
Blind <sup>2</sup> <i>blind</i>	Dyrt <i>dust</i>	Fox <i>a fox</i>
Brand <i>a brand</i>	End <i>end</i>	Friend <i>a friend</i>
Broð <i>broth</i> <sup>5</sup>	Eapð <i>earth.</i>	From <sup>6</sup> <i>from</i>
Broþer <i>a brother</i>	Eart <i>east</i>	Full <sup>7</sup> <i>full.</i>

42. We may further observe, that in derivation the Anglo-Saxon *c* coming before a vowel is changed into the English *ch*, and *cc* into *tch*; as *cidan to chide*; *cicen a chicken*; *feccean to fetch, &c.*<sup>8</sup>

The Saxon *ƿc* and *ƿce* become the English *sh*: as *ƿceall shall*; *ƿceolde should*; *ƿceotan to shoot*; *ƿcean shone*; *ƿcýld shield*; *ƿcīp shire*,—and many more.

43. Most of the Saxon words which form the groundwork of our present language, have been formed by dif-

<sup>1</sup> As Gothic **AFTRĀ**.

<sup>2</sup> As Gothic **BLINDA**, **BLINDAS**, and Cimbric **BLINDE** (BLINDE). See Lye's *Anglo-Saxon Dict.* and Junius's *Glossarium Goth.*

<sup>3</sup> Like the Hebrew בֶּרֶת *brōth food, broth.*

<sup>4</sup> As Gothic **ANMBS**, **ANMBA**. See Matt. ix. 33. Luc. i. 22.

<sup>5</sup> As **FASTAN** *to fast.*

<sup>6</sup> As Gothic **FRAM**.

<sup>7</sup> As **FNĀAS**.

<sup>8</sup> See Note <sup>7</sup> on letter C.

ferent parts of the process above described: that is, by adding, omitting, transposing or interposing some letter or letters;—by aspirating some, and removing the aspirate from others;—by dropping initial or final syllables, especially the termination of the infinitive mood;—and also by the contractions which many words have undergone. This will clearly appear from the few examples here subjoined.

#### 44. *Examples of Substantives.*

Foppt frost	ƿæpp a wasp	ƿýl } a well
Geozuð youth	Næðl needle	ƿala } a well
Cearf chaff	blafe loaf <sup>11</sup>	Æx an ax
Deofen heaven	ƿeodepe } widow <sup>12</sup>	blafoð lord
Þring a ring	ƿidepe }	Rom a ram
Stize a sty	Nechebura neighbour	Galz }
Nauegar an auger	Sealf salve <sup>13</sup>	Galza } gallows <sup>16</sup>
Ganpa } a gander	Igland an island	Cu a cow
Gandpa }	Steýc } a steer or	býpnet a hornet
Cluzga a clock	Steýpic } stirk.	Opcipð orchard
Siole seal, sea-calf	ƿuca } a week	ƿirt a mist
Preort a priest	Uca }	Boga a bow
Boyme bosom	ƿazen } a waggon	ƿaga a maw
Monuc a monk	ƿæn }	Bepu a barn
Gealla gall	Rædic a radish	ƿpæfen a raven
ƿpæte wheat <sup>9</sup>	Loppepte a lobster	Reope a rug
Leoht light <sup>10</sup>	ƿepz marrow	Fugel a fowl <sup>17</sup>
Æfen evening	Bodiz a body	Scofel a shovel
ƿafuc a hawk	ƿagol hail	Ðuma a thumb
ƿpetrtan whetstone	Geoc a yoke <sup>14</sup>	Telt a tilt
ƿnutu a nut	Bycop a bishop	Ripc a rush
Deafod head	Spearm a swarm	ƿpicge a ridge
Oxa an ox	ƿund a wound <sup>15</sup>	Fola a foal <sup>18</sup>
býfe hive	Fæðer a father	ƿpæfte a halter
Sugu a sow	Modop a mother	Snægol a snail

<sup>9</sup> As the Gothic **ΘΑΙΤ**. <sup>10</sup> As **ΛΙΠΗΛΑ** or **ΛΙΠΗΛΦ**.

<sup>11</sup> As the Gothic **HALIHS** or **HALIFS**.

<sup>12</sup> As Gothic **ƿIÐXƿX**.

<sup>13</sup> As **SΛΛEXNS**.

<sup>14</sup> As **ΓΛΓΗΚ**.

<sup>15</sup> As **ƿΗΠΔ**.

<sup>16</sup> As **ΓΛΛΓΛ**.

<sup>17</sup> As **ƿΗΓΛXS**.

<sup>18</sup> As **ƿΗΛΛ**.

Dunig honey	Scæt a sheet	Scpin shrine
Laga a law	Sapel a soul <sup>22</sup>	Camb a comb
ȳȳm a worm <sup>19</sup>	Bridde a bird	Sæd seed
bleator laughter <sup>20</sup>	Fæm foam	Spearra a sparrow <sup>23</sup>
Nefa a nephew	Dealepe } meal	Eorppic-York
Craeft a craft, art	Delepe }	Fixa fish <sup>24</sup>
Dæȳpcald threshold	Lapeȳng a lapwing	Fȳrhto fright <sup>25</sup>
Fot a foot	ȳicce a witch	Dwæg whey
Dæpfest harvest	Drojna dross	Cȳtel kettle
Otor an otter	Æȳc ash	Bap } a boar
Beo a bee	Ecge an edge	Bape }
Fleoge a fly	Gilt guilt	Dran a drone
ƿæg away <sup>21</sup>	Ceac a cheek	Tadige a toad.
Craet a cart	Spupa a spur	

45. *Examples of Adjectives, &c.*

Nacod naked <sup>26</sup>	Dȳt it <sup>29</sup>	Lang long
Reoh <sup>27</sup> rough	Riht right <sup>30</sup>	Sceapp sharp
Ferȳc fresh	Sceopt short	Smepe smooth
Lȳtel little	Græg gray	Berȳc best <sup>34</sup>
Glæd glad	Fazen glad, faīn <sup>31</sup>	Eal all
Æmtig empty	ȳȳȳ worse <sup>32</sup>	Ænig any
Beophht bright <sup>28</sup>	Agen own <sup>33</sup>	ƿape more.

46. *Examples of Verbs.*

Cȳȳan to kiss	Anbidan to abide	Arnian to run <sup>36</sup>
Dæȳȳan to hasp	Ƴealdan to wield <sup>35</sup>	Liban } to live <sup>37</sup>
Cnȳllan to knoll	Folȳian to follow	Leoȳan }
Dæȳȳan to thresh	Spelȳian to swallow	Borȳian to borrow
Berȳcuȳan to shove	Dȳngan to ring	Ƴeapȳdian to ward <sup>38</sup>

<sup>19</sup> As the Gothic ƳANRM. <sup>20</sup> As hAAhGAN.<sup>21</sup> As ƳIRS.<sup>22</sup> As SAIȳAAA.<sup>23</sup> As SPARKȳA.<sup>24</sup> As the Gothic FISK.<sup>25</sup> As FANkHTAN.<sup>26</sup> As NAAAPS.<sup>27</sup> As Kih.<sup>28</sup> As BAIKHT.<sup>29</sup> As İTA.<sup>30</sup> See Lye's Dict. under ȳA-KAIHTS.<sup>31</sup> As FAFINȳN to rejoice. <sup>32</sup> As ƳAIKS <sup>33</sup> As AIȳIN.<sup>34</sup> As BATISTA. See Lye's Dict. under BATIZȳ.<sup>35</sup> As ƳAAAAN.<sup>36</sup> Run is more similar to the Gothic KINNAN.<sup>37</sup> As AIȳAN.<sup>38</sup> As ƳAKAGAN.

Cidan to chide	Cuellan to kill	Renian to rain <sup>40</sup>
Aðrigan to dry	Ripan to reap	Ceorpan to carve
Ican to increase, to eke <sup>39</sup>	ƿændrian to winnow	Bȳcgan to buy <sup>41</sup>
Sceopan to scrape	Lænan to lend	ƿacian to wake <sup>42</sup>
	Axian to ask	ƿærcan to wash.

#### 47. Examples of other parts of Speech.

ƿrænne when <sup>43</sup>	ƿram from	Ofer over <sup>54</sup>
ƿræþer whether <sup>44</sup>	Ðurh through <sup>49</sup>	Onbutan about <sup>55</sup>
Æt at	Gýre yes <sup>50</sup>	Ðon then <sup>56</sup>
Betƿux betwixt	Spa so <sup>51</sup>	Butan but
Gca yea <sup>45</sup>	Ðider thither	Ðær there <sup>57</sup>
Genoh enough <sup>46</sup>	Gif if <sup>52</sup>	ƿrær where <sup>58</sup>
Ðider hither <sup>47</sup>	ƿýðer whither <sup>53</sup>	Gemanz among
ƿri why <sup>48</sup>	ƿra who	Sona soon <sup>59</sup> .

*Two remarks may be here made relating to the present state of the English language.*

46. First: to the question, How comes it to pass that each of the modern English vowels has several different sounds? it may be replied, that all the different sounds beyond the powers of the single vowel were once expressed by diphthongs; those diphthongs being at length discontinued, the single vowel was afterwards unnaturally obliged to bear the various sounds which they had previously represented. This was an alteration in our orthography, but no great improvement.

<sup>39</sup> As **ANKAN.**

<sup>40</sup> As **KIGNAN.** See Lye's *Dict.* under **KIGN.**

<sup>41</sup> As **BNFGAN.**

<sup>42</sup> As **ƿLHSGAN.**

<sup>43</sup> As the Gothic **OLAN.**

<sup>44</sup> As **OLFAK.**

<sup>45</sup> As **GA** or **GLI.**

<sup>46</sup> As **GANXH.**

<sup>47</sup> As **hidaKE.**

<sup>48</sup> As **OL.**

<sup>49</sup> As **FAIKH.**

<sup>50</sup> This occurs Matt. xvii. 25. Ða cƿæð he. Gýre. he deð. "Then saith he, Yes, he doth."

<sup>51</sup> As **SƿE.**

<sup>52</sup> As **GAN** or **GAƿEI.**

<sup>53</sup> As **OLAKE.**

<sup>54</sup> As **neFAK**

<sup>55</sup> And þær onbutan. And thereabouts.

<sup>56</sup> As **OLAN.**

<sup>57</sup> As **FAKnh.**

<sup>58</sup> As **OLAK.**

<sup>59</sup> As **SNNS.**



49. Second : the apparent truth of Professor Ingram's observation on our present orthography : "That a few hours attentively dedicated to Saxon literature will be sufficient to overthrow the authority of every dictionary and grammar of the English language, that has been hitherto published."

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## PART II.

### ETYMOLOGY.

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#### CHAPTER I.

1. ETYMOLOGY treats of the formation and modification of the different sorts of words ; or, as they are commonly called, Parts of Speech.

Words, composed of the letters of the alphabet, are articulate sounds used as signs of our ideas.

2. All words were originally what are now termed monosyllables ; and consisted either,

1st, of a single vowel, as—*a*, *always*, *ever* :

2ndly, of a diphthong, as—*æ*, *a law* : or

3rdly, of a vowel or diphthong, and one, two, or more consonants united ; as—*ac an oak* ; *ælc all, each*. Many words ending in a semivowel are most probably of this kind : as—*adl a disease*, *pærctm fruit*, *býrmp reproach*, *apl an apple* : so that all words were at first pronounced with one single impulse of the voice, or with that slight modification of it occasioned by the terminating semivowel, and which is but the *recoil* from that impulse. For the sake of greater expedition in communicating the thoughts, and in the inattentive rapidity of pronunciation, two, three, or more words, expressing

a complete thought, or a convenient part of one thought, were often uttered so closely together, as at length, through the force of habit, to be considered as but one word:—consequently, those words which we call disyllables, trisyllables, and polysyllables, are no other than two, three, or more entire words, or fragments of words, thus condensed into one.

All words, therefore, of more than one syllable are compounded of other words, which had a separate existence, either in the same language or in some kindred tongue.

3. Words may be divided into the following classes: namely, **SUBSTANTIVE** or **NOUN**, **ADJECTIVE**, **PRO-NOUN**, **ARTICLE** or **DEFINITIVE**, **VERB**, **ADVERB**, **PREPOSITION**, **CONJUNCTION**, and **INTERJECTION**.

Under these classes all the words of the Saxon language may be arranged: though not perhaps in every case with scientific precision<sup>1</sup>.

<sup>1</sup> From the time of Plato to the present, the parts of speech have been variously enumerated, from two to eight, ten, or twelve. This diversity of opinion, as to the number of the parts of speech, has chiefly arisen from the propensity to judge of the character of words, more from their form than from their import or signification. It is evident that to give names to the objects of thought, and to express their properties and qualities, is all that in language is indispensably requisite. If this be granted, it follows that the *noun*, (" *Nomen de quo loquimur*," Quint. lib. i. 4) the name of the thing of which we speak, and the verb (" *Verbum seu quod loquimur*," *Id.*) expressing what we think of it, are the only parts of speech that are indispensably necessary.

All the eight or twelve parts of speech, enumerated by grammarians of the present day, may be reduced to the *Noun* and *Verb*, as follows:

If we had a distinct name for every object of sensation or thought, language would consist only of proper names, and would be too burdensome for the memory. Language then must be composed of general signs, to be remembered; and, as our sensations and perceptions are of single objects, it must be capable of denoting individuals. These general terms are rendered applicable to individuals by auxiliary or prefixed words, and the general term, with its auxiliary, must be considered as a substitute for the proper name. Thus *boy* is a general term, to denote the whole of a species: if I say *the boy*, *this boy*, *that*

*boy*, it is evident that the word *boy* with the articles or definitives *the*, *this*, and *that*, are substitutes for the proper name of the individual:—definitives or articles are therefore not absolutely necessary. See *Locke's Essay*, book iii. chap. 3.

The pronoun is a substitute for the noun, and may easily be dispensed with.

The adjective cannot be considered essential in language, since the connexions of a noun with a property or quality may be expressed by the noun and verb: thus, "*a wise man*" is the same as "*a man of, with, or join wisdom.*" Dr. Jonathan Edwards affirms that the American-Indians, denominated "*Mohegans*, have no *adjectives* in all their language." *Diversions of Purley*, vol. ii. p. 463.

Adverbs are only abbreviations; as, *here*, for *in this place*; *bravely*, for *brave-like*; and, therefore, they may be rejected. In a similar manner it might be shown, that all parts of speech, except the noun and verb, are either substitutes or abbreviations, convenient indeed, but not indispensably requisite.

That all language is reducible to nouns and verbs is the doctrine of Plato, and is eloquently maintained in the *Platonica Quæstiones* of Plutarch. Of the same opinion was Aristotle; who says, "there are two parts of speech, *nouns* and *verbs*." Varro de *Ling. Lat.* Hence the observation of Priscian: "It was a favourite idea with some philosophers, that the *noun* and *verb* were the only parts of speech; and all the other words were assistants or connectives of these two." *Lib. xi.* To this opinion in later times Vossius, professor Schultens, Lennep, and others, have expressed their assent; but none so much in accordance with Mr. Tooke, as Hooegeveen in his *Dissertation on the Greek Particles*. That particles (as Mr. Tooke calls them) are abbreviations of other words, is, however, neither the discovery of Mr. Tooke nor of Hooegeveen who preceded him. The fact is illustrated in the work of a learned German on the subject of the Hebrew Particles, published in 1734. "If not all separate particles, certainly the greater part, are, in their nature, nouns. That this position is perfectly just, though new, you will be convinced by the following pages. For, by reading these through with care, you may very easily understand that all the separate particles of the Hebrews are either *nouns* or *verbs*." Christ. Koerber, *Lex. Partic. Hebr.* This etymological principle is thus displayed by Hooegeveen:—"Nature and reason teach us that the first origin of the Greek, as well as every other language, was most simple; and it is probable that (*ὀνομαβήρας*) *nouns*, by which things, and *verbs*, by which actions were expressed, were first used, but not *particles*. However, since the whole discourse consists of *verbs* and *nouns*, the former of which denote the actions and passions, the latter the *persons* acting and suffering—it is rightly asked, whether the primitive language had particles: Indeed, the particles themselves were formerly either *nouns*, or *verbs*. See *Doctr. Particularum Ling. Gr.* 1769, *Præf.* and Todd's *Johnson*, in *Gram.* vol. iv. p. 15.

From what has been stated, it is evidently the opinion of learned men, that in all languages, the essential parts of speech are the *noun* and *verb*; but, as there is in every language a number of words which cannot be easily reduced to these primary divisions, it has been usual with grammarians to arrange words into a variety of different classes. This arrangement is partly arbitrary: for, as Horne Tooke remarks, "it has not to this moment been settled, what sort of difference in words should entitle them to hold a separate rank by themselves." *Diversions of Purley*, vol. i. p. 44. Hence the different opinions, as to the number of the parts of speech, mentioned at the beginning of this note. Into whatever number of classes words may be distributed, it should always be remembered, that the only words essentially necessary are the Noun and Verb; every other species of words being admitted solely for dispatch or ornament. See Dr. Crombie's *Etym.* p. 21.

Having seen that all the parts of speech may be reduced to the Verb and Noun, perhaps it may be proper to give, what may be considered, the progressive formation of the different classes into which words are divided in this Grammar. See the note to the 2nd paragraph on the *adverb*, chap. vi.

Every abstract term in language had originally a sensible, palpable meaning;—generally a substantive meaning.

Substantives or nouns constitute, in general, the primitive words in all languages. See a different opinion in Anselm Bayly's *Introd. to Languages*, p. 73, and Bishop Burgess's *Essay on the Study of Antiquity*, 2nd edit. p. 89.

Verbs are the first-born offspring of nouns. They are nouns employed in a verbal sense;—at least, the greatest quantity of words are of this class: a few indeed appear to have started into being at once as verbs, without any transmigration through a previous substantive state.

Adjectives spring from the two preceding classes of words; and are originally either nouns adjectived, or verbs adjectived.

Pronouns take their rise from Nouns, Verbs, and Numerals, which have, in many instances, passed through the adjectived state.

Articles, or more properly Definitives, are nothing but Pronouns used in a particular sense.

Adverbs, for the most part, originate in Adjectives and Pronouns; a few in Verbs and Nouns.

Connectives, that is Conjunctions and Prepositions, are generally Nouns or Verbs employed in a particular sense, and for a particular purpose; they are sometimes slightly adjectived.

Interjections are, in most instances, Verbs: though a few are Nouns.

Hence it will be easily perceived, that the original words in a language,—that is, those which were formed when the language itself began,—are probably not numerous; the great mass of its vocabulary was produced at successive intervals, and will, in a great degree, exhibit the *distinct stages* of its formation. See Notes to chap. ii. sect. 4: chap. iii. sect. 26: and chap. v. sect. 57.

## CHAPTER II.

## THE NOUN.

4. A Noun<sup>1</sup> is the name of any thing we can *see*, *touch*, or *conceive* to exist.

We know that *boc*<sup>2</sup> a *book*, and *pep* a *man*, are nouns, because we can see or touch them. We are also certain

<sup>1</sup> Nomen is nama. mid þam pe nemnað ealle þing. ægþer gerýndeplice ge gemæneplice. ýndeplice be azenum naman. *Eadgarus, Æthelwoldus. gemænlice. rex kīng. episcopus biȝcop. Ælfrici Gram. p. 3.*

<sup>2</sup> *The Anglo-Saxon Language in the First Stage of its Formation.*

## FORMATION OF NOUNS.

The five senses are the great inlets of human knowledge; and the objects of those senses first engage our attention :—to give these their appropriate appellations, is the first business about which the organs of speech are employed.

The name of a thing that exists, or of which we can form any notion, is denominated a Noun or Substantive, and is the only primitive part of speech, and the parent stock of all language. All other words are formed either by the amplification or abbreviation of the Noun.

Substantives occur in the Anglo-Saxon either *single* or *compounded*. The latter were evidently formed after the other, and rendered a more circuitous mode of expression unnecessary.

## SINGLE SUBSTANTIVES.

ƿep } a man	Fic fig	Fæp cart, vehicle
ƿan }	Næpe nose	lām loam, clay
ƿif a woman, a wife	Eag eye	Disc dish
Fisc fish	Storc stork	Rige back, ridge
Dæg day	Fæt fat	Ðor the god Thor
Film skin	Boc a book	Geþanc the mind.
Leac leek	Stæf a letter	

## COMPOUND NOUNS.

*First.* Compound nouns consist of two or more independent words which occur singly, with an appropriate meaning, as often as in combination :—*Secondly*, of one independent noun, or perhaps more; joined with a word which has now almost, or entirely, lost its separate use, and is chiefly employed in the termination of other words: and,

that *lupe love*, and *þorþe sorrow*, are nouns, though we cannot see or touch them; because we can conceive such a thing to exist as the *love* we have for our parents, and the *sorrow* we have for our faults.

Nouns are of two sorts, *Proper* and *Common*.

*Thirdly*, of one primitive, complete substantive, and a terminating syllable, which is only the fragment of some ancient word, possessing no longer any separate use or signification.

1st, *Nouns composed of independent words.*

Ac or æc oak, cepn or copn, grain, fruit	} . . . . . make	{ Æcepn or acopn the corn of the oak, an acorn
Ceap cattle, pro- perty, business	{ Scipa a ship Man a man }	{ — Ceapscipa a merchant ship Ceapman a chapman, a dealer, a merchant
Ceaſten a city	ſapa men. . . . .	— Ceaſteppapa citizens
Burȝ a city	ſapa men. . . . .	— Burȝſapa or -papu citizens
Cræft an art, a craft	{ Stæf a letter . . . . . Boc a book . . . . . ſiȝ an idol or temple }	{ — Stæfcraeft the art of let- ters, grammar Boc-craeft learning ſiȝ-craeft the art connect- ed with idolatry, witchcraft
Diȝe the mind	{ Sceaf a shaft, } dart }	{ — Diȝeſceaf a dart of the mind, thought
	{ Cræft craft . . . . .	{ — Diȝecraeft the craft of the mind, prudence, acute- ness of mind
Dæl a part	{ Mid the midst . . . . . Lȳt a light thing. . . . .	{ — Middel the mid part, middle Lȳttel a light part, a little
Diȝe a family,	Gedale a partition	— { Diȝe-ȝedale the separation of a family, divorce
Fær a journey,	Elde age, time . . . . .	— { Fæpelde the time employed in a journey.

It is not easy to ascertain, in the present state of etymological science, whether *Mid*, *Lȳt*, *Elde*, &c. are primitives or not: they are ranked as such till further knowledge be obtained. In general, all words ending in *ð*, *τ*, or *n*, are to be suspected of verbal origin.

2dly, *Nouns composed of independent words, and others used as terminations.*

These terminating words had each originally a precise, single meaning; but their frequent use has obtained for them a variety of secondary and figurative meanings, in some cases but slightly connected with their primitive significations: they are in fact used with every possible latitude of signification; as,

*Proper Nouns or Names.*

5. Proper nouns are names only, appropriated to individuals; as, *Eczbeþht* (*the bright eye*), *ƿeþelpeð* (*noble in council*), &c.

*Common Nouns.*

6. Common nouns or names are those words which denote the names of things containing many sorts or in-

-dom, or -dome, i. e. *judgment, sentence, ordinance, decree*: also *sense or signification*; as *Dom-boc* a book of laws or decrees. In composition dom denotes *power, office, quality, state, condition, authority, property or right*; as,

<i>Cýne</i> a king	<i>Cýnedom</i> a kingdom
<i>Freo</i> a freeman	<i>Freedom</i> freedom
<i>Ɔeop</i> a slave	<i>Ɔeopdom</i> slavery
<i>Spic</i> a traitor	<i>Spicdom</i> treason
<i>Byrceop</i> a bishop	<i>Byrceopdom</i> episcopacy
<i>Abbuð</i> an abbot	<i>Abbuðdome</i> abbacy.

-ric or -rice, i. e. a *kingdom or realm, office, dominion, power, empire*; also *rich, wealthy, potent*.

<i>Cýne</i> a king	<i>Cýnric</i> a kingdom
<i>Byrceop</i> a bishop	<i>Byrceoprice</i> bishopric
<i>Ælf</i> an elf,	{ <i>Ælfric</i> an elf in government,
	{ <i>Ælfric</i> .

-had, -hade, i. e. *sex, person, order, office, degree, state, quality, kind, or sort*. It is the modern termination in *-hood* and *-head*; as,

<i>Preoſt</i> a priest	<i>Preoſthade</i> priesthood
<i>Munuch</i> a monk	<i>Munuchade</i> monkhood
<i>Cild</i> a child	<i>Cilðhade</i> childhood
<i>Cniht</i> a knight	<i>Cnihtade</i> knighthood
<i>Mæzð</i> } a maiden	{ <i>Mæzðad</i> }
<i>Mæden</i> }	{ <i>Mædenhad</i> } maidhood
<i>ƿep</i> a man	<i>ƿephad</i> manhood
<i>ƿif</i> a woman	<i>ƿifhad</i> womanhood.

-ſcýp, -ſcýpe, -ſcip, -ſcipe, i. e. a *shire, a share, a part, department, prefecture, charge, care, office, employment, administration*.

<i>Byrceop</i> a bishop	<i>Byrceopſcipe</i> a bishopric
<i>Preoſt</i> a priest	<i>Preoſtſcýpe</i> parish
<i>Geſepa</i> a companion	<i>Geſepſcýp</i> society
<i>Tun</i> an inclosure, a town	<i>Tunſcýpe</i> stewardship.

-ſcýp, -ſcýpe, -ſcip, -ſcipe, i. e. a *shape, a form, action, office, dignity*. -ſcýp is the modern termination *-ship*.

<i>Ɔegen</i> a thane	<i>Ɔegenſcýpe</i> thanship, servitude
<i>Geſepe</i> company	<i>Geſepſcipe</i> fellowship.

dividuals ; and the name is common, or applicable to every individual of the sort ; as *man, boy, tree, &c.* There are many sorts of men, boys, or trees, and many individuals in each of these sorts ; but the noun *man, boy, or tree,* is common to every individual of the sort.

3dly, *Composed of independent words, and terminating syllables.*

Some of these terminating syllables are the following.

-ing. This is a frequent ending of patronymic nouns, i. e. those which are derived from a father's name : as,

Cenþuring the son of Cenfusa.

Bældæg Wodeþing Bældæg son of Woden.

Eleþing the son of Elise.

Woden Friðowulfing Woden son of Frithowulf.

"Ætscpine Cenþuring, Cenþur Cenþerþing, Cenþerþ Cuðgylþing, Cuðgylþ Ceolwulfing, Ceolwulf Cynþicing, Cynþic Cepdicing."

Sax. Chron. A. D. DCLXXIV.

Æscwine son of Cenfus, Cenfus son of Cenferth, Cenferth son of Cuthgils, Cuthgils son of Ceolwulf, Ceolwulf son of Cynric, Cynric son of Cerdic.

-ling. Many of this ending are diminutives ; as,

Cnæþling a little boy.

Deoþling a little dear, a darling

At other times it denotes a state of subjection to ; as,

Dýþling subject to hire, a hireling

Bæftling subject to a haft, bond or imprisonment

Ræþling subject to bonds, a captive

-inle. These are diminutives ; as,

Rap a rope

Rapinle a little rope

Scip a ship

Scipinle a little ship

Tun an inclosure, a farm

Tuninle a little farm.

-clj. There are but few of this termination.

Rec, Ræc smoke, a reeking

Ræcelj frankincense

Stice a pricking

Sticcelj a sting

Fæt a vessel

Fætclj a bag or wallet

Ræð a guess

Ræðclj a riddle

Wæf or Wæft a web or woof of cloth

{ Wæfelj a covering or coat, because made of the warp and woof

Fpeo a freeman

{ Fpeolj i. e. Fpeo-clj a feast, pleasure.

-a denotes a person

Wýphta workman

Wanylaga manslayer

Ypþenuma heir, one who takes the inheritance

Fopeþenga precursor

This



7. We know *man* is a *Common* name, because it is common to all the species; and that *ſeþelped* is a *Proper* noun or name, because it is appropriated to an individual:—every individual man is called *Man*, but every man is not called *ſeþelped*.

### *The Properties of Nouns.*

The properties of Nouns are *Number*, *Case*, *Gender*, and *Declension*.

#### OF NUMBER.

8. Number 'is the consideration of an object, as one or more. It is probable that the earliest nouns were proper names; but the unavoidable observation that many of

This termination is also used in other derivative words, which denote inanimate things: for example,

*Gemana* a congregation.

*Gepuna* custom, habit.

-ep, -epe (from *pep* a man) also denotes a person.

*ſædepe* a sower.

*ŷpætepe* a writer.

*Reapepe* a robber.

-end denotes also a person.

*ŷepænd* a defender. *ŷalðend* ruler, manager. *Dælend* redeemer.

\* It is probable that the plural of all nouns was originally formed by annexing to the singular a word which signified *multitude*, &c. This is the case in Hebrew; for *im* (*im*) signifies a multitude, and is derived from *em* (*em*), *emē* (*emē*), or *emūn* (*emūn*): thus *gēml-ēmūn* or *gēml-ēmūn* (*gēml-ēmūn*) a camel multitude, became *gēml-ēmūn* (*gēml-ēmūn*) camels. We know also that the Bengalese (a branch of the Sanscrit) forms the plural of nouns by the addition of "lok" *people*: thus *projaa* a peasant, becomes *projaa-lok* a peasant-people, or *projaa-lok* peasants. Perhaps some other plural terminations may have originally possessed some such meaning, if it could be discovered.—Mr. Webb attempts to account for the formation of the Saxon plural thus:

The pronominal elements appear to be the great instruments in the formation of Number.

In the addition of Number to a word, it is supposed that the addition does not necessarily and essentially contain the idea of Number; but that, on seeing the word in that particular form of it, the mind, for its own convenience and dispatch in conversation, agrees with those to whom we are speaking, to put upon that form of it the idea of Number, which was not originally either in the noun or its termination.

The distinction in the Number of things is founded in nature, but the general manner of expressing that difference in words seems to

the things named resembled each other, and that there might be several of the same sort, speedily gave rise to Number.

When one object only was expressed, the noun remained in its original single state, which is called the Singular Number: when two or more objects are referred to, the noun commonly undergoes a slight alteration to indicate it, and becomes the Plural Number: as,

SINGULAR.	PLURAL.
Smīð <i>a smith</i> .....	Smīðar <i>smiths</i>
Dun <i>a mountain</i> ....	Duna <i>mountains</i>
Ƴiln <i>a girl</i> .....	Ƴilna <i>girls</i>
Steopra <i>a star</i> .....	Steoppan <i>stars</i>
Ea <i>water</i> .....	Ean <i>waters</i>
Eaz <i>an eye</i> .....	Eazan <i>eyes</i>
Fneo <i>a freeman</i> .....	Fneor <i>freemen</i>
Ƴintep <i>winter</i> .....	Ƴintpe or Ƴintpa <i>winters</i> .

contain no necessary implication of it. The plural terminations appear to be only variations of the singular, not radically or numerically different in signification.

There was probably no original alteration of the noun, either by termination or otherwise; but persons in speaking said indifferently, *one foot*, or *five foot*, or *twenty foot*, as the vulgar do still; always using a numeral to denote the plural, when the amount could be exactly ascertained; and a word expressive of multitude when the number was uncertain.

In time, this numeral, or word of plurality, used in many languages, coalesced with its principal; and in some instances, as it was troublesome to use different words to denote the exact number when exactness was of no consequence, they agreed to use the same sign to express both the singular and the plural; placing it before the noun for the one purpose, and after it for the other: as if we were to say in English, Sing. *one-foot*, Plur. *foot-one*. In Anglo-Saxon thus:

SINGULAR.	PLURAL.
a-Ƴopð <i>a word</i>	Ƴopð-a <i>words</i>
an-Ƴiteza <i>a prophet</i>	Ƴitez-an <i>prophets</i>
(eiƳ) eiƳ-Ƴmīð } <i>one smith</i>	{ Ƴmīþ-eƳ <i>smiths</i> : i. e. Ƴmīþ-eiƳ.
or	
a-Ƴmīð } <i>a smith</i>	

We have now in English:

SINGULAR.	PLURAL.
an-ox.	ox-an or -en.

Nouns in Saxon form their plural according to the inflection of the declension to which they belong ; but some nouns are written the same in both numbers : as, beapn and cild *a child or children* ; wif *wife or wives*, &c. This happens most frequently in nouns designating things without life ; as, word *word or words*.

The following change their final consonants in the plural.

SINGULAR.	PLURAL.
Fisc <i>a fish</i> . . . . .	Fisces <i>fishes</i>
Disc <i>a dish</i> . . . . .	Dishes <i>dishes</i>
Tusc <i>a tusk</i> . . . . .	Tusks <i>tusks</i> .

Some names of nations are found in the plural without the singular : as Dene *the Danes* ; Romane *the Romans* ; Engle *the Angles*, &c. They are declined like the plural of the third declension.

These change the vowel in forming the plural :

SING.	PLUR.	SING.	PLUR.
Boc <i>a book</i> ..	Bec <i>books</i>	Lu <i>a cow</i> ....	Lȳ <i>cows</i>
Fot <i>a foot</i> ..	Fet <i>feet</i>	Toð <i>a</i> }	Teð & Toþa }
Man <i>a man</i> ..	Men <i>men</i>	tooth } ..	teeth }
Luf <i>a louse</i> ..	Lȳf <i>lice</i>	Gos <i>a goose</i> ..	Geese.
Mus <i>a mouse</i> ..	Mȳs <i>mice</i>		

These form their plural thus :

SING.	PLUR.
- Lealf <i>a calf</i> . . . . .	Lealfu <i>calves</i>
ƿeg <i>an egg</i> . . . . .	ƿegfu <i>eggs</i>
Beo <i>a bee</i> . . . . .	Beon <i>bees</i> .

Number affords an opportunity of distinguishing substantives, as proper or common ; for without this contrivance they must have been all proper, and perhaps innumerable.

Proper nouns, being names appropriated to individuals, do not, therefore, admit of a plural ; as, ƿelcne : but common names or substantives, as standing for kinds

and sorts containing many individuals, may become plural; as, Sing. *ῥταν a stone*, Plur. *ῥτανar stones*.

#### OF THE CASES.

9. A case<sup>1</sup> is a change in the termination of a noun, adjective, or pronoun, to express their relation<sup>2</sup> to the words with which they are connected in the sentence.

\* The origin of the word *Case* may be thus explained :

The Peripatetics did not consider the nominative as a case, but compared the noun in this primary form to a perpendicular line; as A B. The variations of the word from the nominative they considered as other lines drawn from the same point A, or to lines falling from the perpendicular, with different degrees of obliquity, as A C or A D; and these they termed the noun's ΠΤΩΣΕΙΣ (*CASUS*), *Cases* or *Fallings*. But the Stoics and the ancient grammarians considered the nominative also as a case. When a noun *fell* from the mind in its simple primary form, they called it ΠΤΩΣΙΣ ΟΡΘΗ (*CASUS RECTUS*), *an erect or upright case*, as A B; and thus they distinguished the nominative case. When a noun fell from the mind under any of its variations, such as Genitive, Dative, &c. they termed them ΠΤΩΣΕΙΣ ΠΛΑΓΙΑΙ (*CASUS OBLIQUI*), *oblique cases*, as A C or A D, in opposition to A B, which was erect and perpendicular. See Harris's *Hermes*, book ii. ch. 4.



<sup>2</sup> The mind is not always employed about single things, but compares one object with another, that it may discover in what relation they stand to each other. This relation is expressed in various ways, according to the idiom of different languages :

1st. By particles; as קדש ליהוה (*quédès lé yēwē*) *Holiness to the Lord*.

2nd. By terminations; as *Darium* vicit *Alexander*.

3rd. By the situation of words; as *Alexander* conquered *Darius*.

These different modes of expressing relation will be illustrated in the progress of this note. It has been already remarked, that words of more than one syllable (*Etym.* 2, p. 59) are two or more entire words, or fragments of words, condensed into one. On this subject the excellent observation of the Rev. A. Crombie, LL.D. may be quoted with advantage (See a *Treatise on the Etymology and Syntax of the English Language*, p. 47). "That the cases or nominal inflections, in all languages, were originally formed by annexing to the noun in its simple form a word significant of the relation intended, is a doctrine which, I conceive, is not only approved by reason, but also attested by fact. That any people, indeed, in framing their language should affix to their nouns insignificant terminations for the purpose of expressing any relation, is a theory extremely improbable. Numerous

In Anglo-Saxon there are four cases: the *Nominative*, *Genitive*, *Dative*, and *Accusative*.

as the inflections are in the Greek and Latin languages, I am persuaded that, were we sufficiently acquainted with their original structure, we should find that all these terminations were at first words significant, subjoined to the *radix*, and afterwards abbreviated. 'This opinion is corroborated by the structure of the Hebrew and some other Oriental languages, whose affixes and prefixes in the formation of their cases and conjugation of their verbs, we can still ascertain.'

The Hebrew, like the English, expresses the relation of one word to another by particles placed before nouns, and therefore called prepositions; and in some instances by modifying the termination. "It does not appear that the relation of words is so conveniently expressed by varying nouns with terminations, as by placing them in the natural order of construction, and affixing prepositions to them." (See Wilkins's *Essay towards a Philosophical Language*, &c. p. 352 and 444.) And therefore we find that prepositions are used in the Hebrew—the most philosophical language with which we are acquainted. The Hebrew word שַׁק (sēq) *a sack*, admits the following prefixed particles: ל, ב, מ, &c.

SINGULAR.			PLURAL.		
שַׁק	sēq	<i>a sack</i>	שַׁק־יִם	sēq-īm	<i>sacks</i>
שַׁק-ל	lē-sēq	OF OR TO <i>a sack</i>	שַׁק־יִם-ל	lē-sēq-īm	OF <i>sacks</i>
שַׁק-מ	mē-sēq	FROM <i>a sack</i>	שַׁק־יִם-מ	mē-sēq-īm	FROM <i>sacks</i>
שַׁק-ב	bē-sēq	IN <i>a sack.</i>	שַׁק־יִם-ב	bē-sēq-īm	IN <i>sacks.</i>

Here the preposition ל, *of* or *to*, &c. is derived from אל (āl) *of*, *to*, &c.; מ, *from* or *with*, is a derivative of מו or מנה (mu or mēnē) *to distribute with*, &c.; ב, *in*, &c. is derived from בה (bē) *hollow*, or ביה (biē) *within*. (See Parkhurst's *Hebrew Lexicon*.)

What is called the Genitive Case in other languages, is expressed in Hebrew by an omission or alteration of the last letter of the first word; and such word is said to be in regimen: as רְבֵרֵי-הַחֲכָמִים (dēbērī hēkēmīm) *the words of the wise*; מן the last letter of the first word רְבֵרִים (dēbērīm) being omitted; and יִרְאֵת יְהוָה (irāt yēwē) *the fear of the Lord*; ה the last letter of the first word יִרְאֵת being put instead of ה.

The Greeks did not only adopt a different method of writing to that which was practised by the Oriental nations (see Introduction, 4 & 5), but, instead of expressing the relation of words by prepositions as in the Hebrew, they effected it by annexing vowels or syllables to the radical word. Greenwood observes: "I should suspect that at first the Greeks had no cases, but made their declensions by the article ὁ, ἡ, το, του, της, του, &c. as we do by the help of prepositions; and that this method led them by degrees, for the sake of brevity, to make the terminations similar to the articles; which being done, they might then omit the article, and the terminations alone might serve the

10. The Nominative, or naming case, is that which primarily designates the name of any thing: as  $\gamma\mu\iota\delta$  *a smith*.

purpose." See *An Essay towards a Practical English Grammar*, &c. 5th ed. 12mo, 1753, p. 65. Thus the Greek was the first language in which the use of cases or variable terminations was introduced. Monboddo remarks: "The Greek was an Oriental language brought by the Pelasgi into Greece; but it is certain the Greeks made very great alteration in it. Now this alteration appears to have been principally in the termination of the words, and the analogy of the language, by which I mean the flection of the declinable words. The Oriental languages, and particularly the Hebrew, to which I am persuaded the Pelasgic was very near akin, terminated by far the greatest part of its words and all its roots in consonants, whereas the greatest part of the words in Greek, and all the roots, being verbs, terminate in a vowel. And this difference of termination did necessarily produce a great difference of inflection. And accordingly the fact undoubtedly is, that the Orientals form the cases of their nouns and tenses of their verbs in a manner very different from that practised by the Greeks, and the roots also of their languages are very different from the Greek roots." Vol. ii. Dissert. i. p. 514.

The Greeks inflected their word  $\sigma\alpha\kappa\kappa\omicron\varsigma$ , *a sack*, thus:

SINGULAR.				PLURAL.			
N.	$\Sigma\alpha\kappa\kappa-\omicron\varsigma$	A	<i>sack</i>	N.	$\Sigma\alpha\kappa\kappa-\omicron\iota$		<i>sacks</i>
G.	$\sigma\alpha\kappa\kappa-\omicron\upsilon$	OF A	<i>sack</i>	G.	$\sigma\alpha\kappa\kappa-\omicron\upsilon\upsilon$	OF	<i>sacks</i>
D.	$\sigma\alpha\kappa\kappa-\omega$	TO A	<i>sack</i>	D.	$\sigma\alpha\kappa\kappa-\omicron\iota\varsigma$	TO	<i>sacks</i>
A.	$\sigma\alpha\kappa\kappa-\omicron\upsilon$	A	<i>sack</i>	A.	$\sigma\alpha\kappa\kappa-\omicron\upsilon\varsigma$		<i>sacks</i>
V.	$\sigma\alpha\kappa\kappa-\epsilon$	O	<i>sack.</i>	V.	$\sigma\alpha\kappa\kappa-\omicron\iota$	O	<i>sacks.</i>

The Latin being derived from the Greek, the Romans modified their words in a similar manner:

SINGULAR.				PLURAL.			
N.	Sacc-US	A	<i>sack</i>	N.	Sacc-I		<i>sacks</i>
G.	sacc-I	OF A	<i>sack</i>	G.	sacc-ORUM	OF	<i>sacks</i>
D.	sacc-O	TO A	<i>sack</i>	D.	sacc-IS	TO	<i>sacks</i>
A.	sacc-UM	A	<i>sack</i>	A.	sacc-OS		<i>sacks</i>
V.	sacc-E	O	<i>sack</i>	V.	sacc-I	O	<i>sacks</i>
Abl.	sacc-O	BY A	<i>sack.</i>	Abl.	sacc-IS	BY	<i>sacks.</i>

The Saxons inflected Sacc thus:

SINGULAR.				PLURAL.			
N.	Sacc	A	<i>sack</i>	N.	Sacc-aj		<i>sacks</i>
G.	jacc-ey	OF A	<i>sack</i>	G.	jacc-a	OF	<i>sacks</i>
D.	jacc-e	TO OR BY A	<i>sack</i>	D.	jacc-um (-on)	TO	<i>sacks</i>
A.	jacc	A	<i>sack.</i>	A.	jacc-aj		<i>sacks.</i>

Some languages have even a greater number of cases than the

11. When one thing is represented as being the *source, origin, author, or cause* of another, its name has

Greek, Latin, or Saxon. The Sanscrit has *eight*, and the Laplandish is said by Fiellstrom to have *nine* cases, which are given thus :

Nom.	joulke	....	pes	....	a foot
Gen.	joulken	....	pedis	....	of a foot
Dat.	joulkas	....	pedi	....	to a foot
Acc.	joulkem	....	pedem	....	a foot
Voc.	joulke	.....	pes	....	o foot
Abl.	joulkest.	e, x, a	pede	....	from a foot
Priva.	joulket.	....	sine pede	....	without a foot
Media.	joulkin.	....	cum pede	....	with a foot
Loca.	joulkesn	....	in pede	....	in a foot.

Adelung in his *Mithridates* says : "There are fourteen cases in the Finnish and Laplandish," vol. i. p. 743.

The Greek terminations *ov, w, ww, &c.*, the Latin *i, o, orum, &c.*, and the Saxon *er, e, a, &c.* annexed respectively to the radical word *σaccη, sacc*, and *jacc*, have the same effect as the Hebrew *ל, מ, ב, &c.* and the English *of, to, for, &c.* placed before the radical word *pw (sēq)* or *sack*.

It must be here observed, that the English have omitted the needless variation of cases in the Saxon, and reverted to the primitive simplicity of the Hebrew ; the Saxon variable termination giving way to the English prepositions. The same observations may be generally made upon the languages derived from the Latin. The inflective terminations have been rejected for prepositions ; when the Latin has

N. sacc-us	} The Italians say	il sacco	} The French say	le sac
G. sacc-i		del sacco		du sac
D. sacc-o		al sacco		au sac
A. sacc-um		il sacco		le sac
V. sacc-e		o sacco		o sac
A. sacc-o.		dalsacco.		du sac.

The Greek, Gothic, Saxon, and Latin cases are a contrivance more refined and troublesome than useful. If the cases superseded the use of prepositions, they would be proper and beneficial, as they must lessen the number of particles, and consequently the labour in learning those languages. But with the cases, the Greeks and Romans were often compelled to call in the assistance of prepositions : these variations, which only in some measure express the relations of a noun without prepositions, become a burden instead of a relief. In Hebrew, and in modern languages (as the English, Italian, French, &c.) the prepositions, and their use before the noun, are only necessary to be known ; but in Greek and Latin the variations of declen-

a termination added to it, called the Genitive Case ; as *Dýrer* manner *runu this man's son* ; *Goder luþe God's*

sions and cases are needlessly added to the prepositions. (See Bayly's *Introduction to Languages*, part iii. dissert. ii. p. 63.) This distinction of cases in Latin, Greek, &c. must therefore be considered as a refinement without much real utility ; and hence, upon the fall of the Roman empire, those people that derived their languages from the Latin, finding that the relation of words could be expressed with greater facility by prepositions, tacitly and almost universally rejected variable terminations. In the same manner the present English has also rejected most of the Anglo-Saxon cases. The introduction of the Normans, by William the Conqueror, produced this change ; for the inattention of the Normans to the varieties in the Saxon terminations naturally led to the rejection of most of them. See *Observations sur la Langue et la Littérature Provençales*, par A. W. De Schlegel. Paris, 1818.

We have seen that the relation which one word bears to another in inflected languages, is indicated by a change in the termination ; but in the Hebrew tongue, and the modern languages, it is expressed by prefixed particles. We have only now to show that the modern languages also express the relation of one word to another by the position. "Alexander conquered Darius"—Here Alexander is the agent, and Darius the object. The sense would be inverted, if we said "Darius conquered Alexander." It is the position which determines the meaning. In Latin and other languages, where the relation is denoted by the termination, the sense is the same though the position be varied : thus "Alexander vicit Darium" has the same meaning as "Darium vicit Alexander."

Mr. Webb has the following remarks upon Cases :

"In Greek, Gothic, and Saxon, there seem to be only *four* leading cases or states in which the noun appears according to its grammatical arrangement and position.

1. *The Nominative Case*, which is, of course, the original noun in its most simple form ; as *Homo man*.

2. *The Genitive Case*, which occurs when one noun stands in such connexion with another as to be affected by it ; as *Hominis caput man's head*. This is usually termed the Genitive or Possessive case, and is indicated by a different termination. It takes the lead in distinguishing and characterizing the Declensions, as being that case in which the most perceptible variation of the added particle appears : the other cases being in every instance formed either by the very same radical, or, if by different ones, yet by such as are nearly similar in their form.

3. *The Accusative Case*, which takes place when a noun is affected or governed by a verb ; as *Anio hominem I love the man*.



*love, or the love of God.* Here God is evidently the *source, origin, &c.* of love.

The inherent signification of the primitive part of the word is still unaltered; the only difference between the last two cases and the Nominative exists in the added particle:—that particle has exactly the same meaning in both cases, and its different termination serves only to denote the difference of relation or circumstance, not a difference of meaning.

The Accusative Case, sometimes called the Objective, is frequently required in Latin, by those prepositions which, for the most part, were once verbs.

The three preceding Cases are all that we employ in modern English. The Anglo-Saxon, however, like many other languages, has a Dative Case, which began to be disused before the time of Chaucer.

4. *The Dative Case*, which is dependent on the syntax or collocation of the sentence in which it occurs; as, *Mors omni homini est communis.*

Here again neither the noun nor the particle of declension differs in intrinsic meaning from the preceding Cases: the difference in the termination of the latter simply serves to suggest the circumstance of the noun's depending upon some other part or clause of the sentence for its construction.

The Dative Case, it will be perceived, includes the Dative and Ablative of the common grammars, which are radically the same: always the very same in the plural, and with only so slight and occasional a shade of vowel difference in the singular, as to produce no difficulty. This Case is often required by prepositions, and occasionally by verbs, as well as the preceding."

Mr. Webb has the following curious observations upon the particles forming the three English Cases:

"In English there is now but one form of declension for nouns and pronouns.

The elements or particles employed in effecting the alteration in our cases are of kindred origin and meaning with the *εις, μια, εν* (*one*) of the Greek, though in the shape of *es* or *is* and *m*; and their original signification is discoverable in each case of the declension. The English pronouns have the first three cases; but the nouns only the nominative and genitive cases. Their accusative and genitive cases are indicated sometimes by their syntax or position, and at others by employing some distinct part of speech, as a preposition, to point them out. The basis of the accusative termination in Latin and Anglo-Saxon is *μια*, as *εν* (in the form of *αν, ην*) is in the Greek and Gothic, and occasionally in the Anglo-Saxon.

Musam is *Musa-μια song-one, one-song, or a-song*:—**ΨΑΜΜΑ**

12. "The object to which an action tends, and from a regard to which it commences (the relation to which is, in our language, denoted by the preposition *to* or *for*), is said to be in the Dative Case: but as the *end* of an action is intimately connected with the instrument by which it

the dative in Gothic (the word that first suggested this idea), and *Ðam* in Anglo-Saxon, is *Tha-ma that-one*; and *μουσαν* in Greek is *μουσα-én song-one*, as *Musa-mia* is in Latin. So the Anglo-Saxon pronoun *De* makes, in the accusative, *Dine*; that is, by transposition, *D* or *Di-en he-one* or *that-one*, originally *said one*. In modern English this pronoun forms its accusative by *μια*; as *Him*, i. e. *He-μια*, after the Gothic *IMMA*.

The termination of the genitive case in English, and of the third declension in Latin, is *εις one*, the Latin pronoun *is*. It was formerly written in our language *es* and *is*, but is now contracted into *'s*; as *smithes* now *smith's*, i. e. *smith-εις smith-one, one-smith, or a-smith*.

All the additional possessive or accusative signification which the mind puts upon these forms of the noun or pronoun is actually *put* upon them, actually imposed upon, and superadded to them, not being in them by nature: the *inherent signification* of the variation in case being almost the simplest possible: that variation, if one may judge from its use, being only intended to signify to the mind, that it must provide for itself, from its own associations, the *unexpressed* meaning which the relation of the word to the rest of the sentence directs. An instance or two will illustrate this: "*Here is a smithes (εις) anvil*," or, contracted to its present orthography, "*Here is a smith's anvil*;" i. e. "*Here is an anvil, smith-one, one-smith, or a-smith*" [being the owner of it]. "*That boy's book*;" i. e. "*A book, that one-boy*" [owning it]. "*George's hat*;" i. e. "*A hat, George-one, or one-George*" [owning it]. The relation of property or possession is suggested by the appearance of the case, and *supplied* or understood by the mind. *One-George* seems an awkward explanation, since *George* is here spoken of as a well-known person; but the general form of declension having been introduced and found convenient, and the precise primitive signification of it being in time overlooked, it was applied to all nouns without distinction. Yet from this instance it seems probable that the indefinite declining particle was applied primarily to common nouns, and subsequently to *proper* ones; which latter, for a time, might be indeclinable, or, at least, might be used without declining. Thus an infant prattler says, "*This is brother George hat*," without producing obscurity; but at an advanced stage he will of course say "*George's hat*." We still say indifferently "*He follows the plough-tail*" or "*the plough's tail*;" and we always say "*A shirt collar*," which ought to be "*A shirt's collar*"

is effected, the termination expressive of the former is used also to express the latter, and consequently in Anglo-Saxon "the Ablative differs not from the Dative; but one and the same termination serves for both<sup>6</sup>;" as *ƿiſum ſmiðe* (Ælf. Gr.) *To this workman*; *ƿam ƿiſum ſmiðe* *From this workman or smith*; *ƿam ƿiſum*

These and many other undeclined nouns we generally get over by saying they are *employed as adjectives without any alteration of form*, whereas they appear to be properly considered as *nouns in the genitive case without the distinguishing particle of declension*.

The pronoun *he* may be adduced in illustration. *He* is a demonstrative, similar in meaning to *that*, i. e. *said*, and thus declined :

Nom. *He, that or said*

Gen. *His, i. e. He-ēs, He-es, He-is, His, that-one*

Acc. *Him, i. e. He-μια, that-one.*

And the meaning is easily explained, or rather *the process of the mind*, in the interpretation : for instance,

Nom. "*He owns yonder house.*" i. e. "*That [person] owns yonder house.*"

Gen. "*Yonder is his house.*" i. e. "*Yonder is a house, that-one [person] belonging to it.*"

Acc. "*The house fell and hurt him.*" i. e. "*The house fell and hurt that-one [person].*"

#### *Cases in the Plural.*

A proper idea of the manner in which the English plural is formed from the singular seems all that is necessary to understand the plural cases ; the possessive plural being neither more nor less than a repetition or reduplication of the possessive singular : thus,

SINGULAR.		PLURAL.	
Nom.	Smith	Nom.	Smiths, originally Smithes (and pronounced in two syllables)
Gen.	Smith's, i. e. Smithes.	Gen.	Smiths', i. e. Smithes-es.
Sing. Nom.	Man	PLUR. Nom.	Men
Gen.	Man's, i. e. Mann-es.	Gen.	Men's, i. e. Mannan-es.

The Anglo-Saxon genitive plural uniformly ends in *a*, which is also the numeral *a, one*. It may be said that this explanation affords no idea of the *plurality* of the genitive plural ;—it certainly does not : the objection is well founded, but not fatal ; for neither does the singular genitive contain any inherent idea of possession :—the ideas both of plurality and possession are equally superadded to them by the associations of the mind."

<sup>6</sup> See Jones's *Greek Grammar*, part iii.

lapeope ic gehýrde pirðom, (Ælf. Gr.) *I heard wisdom from this master*; Ðyrum cildum ic þenize (Ælf. Gr.) *I assist these children*.

13. A word on which an action terminates, or a word that is the object of an action or relation, is said to be in the Accusative Case: as Ðyrne mann ic lufize *This man I love*, or *I love this man*; Ic undeþfeng feoh *I received money*.

#### OF GENDER.

14. Gender is the distinction of nouns with regard to sex. In this respect nouns are either males, or females, or neither: and thus are of the masculine, feminine, or neuter gender<sup>7</sup>.

<sup>7</sup> After this manner they are distinguished by Aristotle: "Των ονοματων τα μεν αρρενα, τα δε θηλεα, τα δε μεταξυ, *Poet. cap. 21*. Protagoras before him had established the same distinction, calling them αρρενα, θηλεα, και σκευη, *Aristot. Rhet. l. iii. c. 5*. Where mark, what were afterwards called υδετερα, or neuters, were by these called τα μεταξυ και σκευη." Harris's *Hermes*, p. 42.

"In the English tongue it seems a general rule (except only when infringed by a figure of speech), that no substantive is masculine but what denotes a male animal substance; none feminine, but what denotes a female animal substance: and that where the substance has no sex, the substantive is always neuter or neither gender." Harris's *Hermes*, p. 43.

In this respect, the English language is supposed to be more philosophically correct than any other; as most languages, both ancient and modern (especially if they inflect the terminating syllable), assign the masculine or feminine gender to inanimate things. Nature having made a distinction of sex, would soon vary the termination to denote that sex: as *equus* (*a horse*) and *equa* (*a mare*); but men by analogy would begin to consider all nouns that had the same termination, of the same gender. At first there was, no doubt, a neuter gender: as *saxum* *a stone*; but when men attempted to refine language, they were led by the analogy of the termination to call the gender of inanimate things by the gender of the termination. Hence there are two ways of determining the gender of nouns: first, by the Signification, as in English, and secondly, by the Termination. If any general rule can be given for ascertaining the gender of inanimate things by the final syllable, the following may be found useful: *Such nouns as have the terminations appropriated to the names of males*

In Anglo-Saxon, as in Latin and other inflected languages, there are two ways of discovering the gender of nouns:—1st, by the Signification, and 2dly, by the Termination.

1st, *By the Signification.*

15. The gender of things with life is known by the signification.

16. The masculine gender, which denotes animals of the male kind, is commonly expressed by adding to a noun the syllable *ep* or *epe*, which is a contraction of the word *pep* or *pepe a man*<sup>a</sup>; but all the names of males, whatever be the termination, are masculine.

*are, for this reason, said to be masculine; as in the Greek λογος a word, and in Latin hortus a garden; while those which terminate like the names of females are, for a similar reason, deemed feminine; as the Greek μυστα a song, and the Latin tabula a table.*

<sup>a</sup> The Saxon *pep* is the same as the Gothic **VALIK** *a man*. The Scotch call a person skilful in law *law-wer*. The Saxons also wrote *lag-pep*: and we form personal nouns in modern English by *er*; as *builder*, i. e. *build-man*, or *a man who builds*; *a pleader*, *swearer*, &c.

<i>Neuter Nouns.</i>	<i>Personal and Masculine Nouns.</i>	
Philosophy.....	Philosopher, i.e. philosophy-man	
Astronomy.....	Astronomer	
Act. ....	Acter, or	actress: i. e. actresse
Farm.....	Farmer.	

Our grammarians tell us, that we cannot say of a woman *She is a good philosopher*, &c.: and the reason is here obvious enough.

Before the invention of pronouns, two circumstances existed of some importance to notice: 1. That all substantives, naturally neuter, were strictly considered as such; for it is by the application of the pronouns, articles, and the declension of adjectives that gender is attributed to things without life: 2. That there was then no distinction of persons; no one *speaking* without using his own proper name, as agent to the verb in describing any actions of his own; just as little children do now, before they have learned to say *I*, *thou*, and *he*; no one being *spoken to* without being addressed by his proper name: so that all substantives were originally what, since the contrivance of pronouns, is called *the third person*; every person and every thing being *spoken of*.

17. The feminine gender, denoting animals of the female kind, is expressed by adding to nouns the syllable *eſtpe*, *ſtpe*, or *ýſtpe*, which is either a complete word or the fragment of a word, once probably signifying *woman* : as *Læpe instruction* ; *Læpýſtpe an instruction-woman, an instructress*.

NEUTER NOUNS.	MASCULINE.	FEMININE.
Sanz <i>a song</i>	{ Sanzepe <i>a song-man,</i> <i>a singer</i>	{ Sandýſtpe <i>a song-woman,</i> <i>a songstress</i>
Ræd <i>counsel, knowledge</i>	{ Rædepe <i>a read-man,</i> <i>a reader</i>	{ Rædýſtpe <i>a read-woman</i>
Recc <i>care</i>	Reccpe <i>a guardian</i>	Reccſtpe <i>a governess</i>
Tappa <i>a tap</i>	{ Tæppepe <i>a tap-man,</i> <i>a tapster</i>	{ Tæppýſtpe <i>a tap-woman,</i> <i>a tapstress</i>
Sæd <i>seed.</i>	{ Sædepe <i>a seed-man,</i> <i>a sower.</i>	{ Sædýſtpe <i>a female sower.</i>

It must be remarked here, that whatever the final syllable may be, the nouns denoting females are feminine.

### 2dly, *By the Termination.*

18. The neuter gender signifies objects which are neither males nor females : as *Loc a lock of a door*.

In modified languages, like the Anglo-Saxon, the masculine and feminine genders are often assigned to things without life. The only way of ascertaining the gender of such nouns is by the termination of the nominative or some other case.—Though, from the terminations, we cannot give unerring rules to ascertain the gender of Saxon nouns, the following observations may serve as *general* directions.

In *primitive nouns*, those which end in *a* are masculine : as *ſe nama the name* ; *ſe maza the maw or stomach* ; *ſe boza the bow*, &c.<sup>9</sup>

<sup>9</sup> Mr. Rask remarks, with too much severity, “ that in the adoption of this rule, the student must be careful not to allow himself to be misled by *Lye*, who had no idea of the gender of words ; and, therefore, at random gives them, in the nominative case, the concluding

Nouns ending in e are feminine or neuter<sup>10</sup>: as *reo eopðe the earth*. þat eape *the ear*; reo heopte *the heart*, &c.

Those that make the genitive singular to end in a, are often masculine; but those words that have the same case in e are feminine.

All nouns that make aƿ in the plural are masculine.

Nouns indeclinable in the plural are generally of the neuter gender.

*The following Nouns are*

**MASCULINE.**

Nouns ending in

-m are masculine: as *pleom a flight*, &c.

-elf are also often masculine: as *ƿticcelƿ a sting*, &c.

-ƿcýpe or ƿcipe are the same: as *ealdorƿcýpe lordship*; *ƿƿeondƿcipe friendship*, &c.

**FEMININE.**

Nouns ending in

-uð or ð are feminine: as *ƿeoƿuð youth*; *ƿƿenƿenð strength*; *ƿƿeopð truth*, &c.

-ð -t are also feminine: as *ƿecýnð nature*; *miht might*, &c.

vowel which he found they had in another, totally different termination. Thus in Lye we often find feminine nouns in a for e, because in the other forms they end in -an like masculine nouns, and, on the contrary, those in e for a, because they terminate in -ena in the genitive plural, like words of the feminine gender. He usually falls into the same mistake in the examples, when he quotes an adjective, which he had not found in another form, and did not understand how to refer it to the noun. We can, therefore, scarcely derive any information from him, relative to the grammatical construction of words, but merely as to their meaning." See part ii. sect. 1.

<sup>10</sup> "There seem to be very few neuter nouns of this sort in Anglo-Saxon; still it is very possible that more will be found, whenever a better dictionary is compiled." See Rask's *Grammar*, part ii. sect. 6.

## Nouns ending in

-*neſ* or -*neſſe*, -*nýſ*, -*nſ*, -*ýſſ*, -*ſſ*, or -*ýſſe*, -*ſſe*, &c. are feminine: as *mildheoptneſ mild-heartedness*; *ſelicneſ likeness*, &c.

-*en* are feminine: as *ſægen a ſaying* or *expression*; *býpþen a burthen*, &c.

-*u*, -*o* are feminine: as *hætu heat*; *laſu a law*; *mænigeo a multitude*; *lengeo length*, &c.

## NEUTER.

## Nouns ending in

-*eþn* are neuter: as *ðomeþn a court of justice*, &c.

-*eð* are also neuter: as *pepeð a multitude*, &c.

-*l* are neuter: as *ſetl a ſeat*.

*Sunna* or *ſunne the ſun*, is ſaid to be feminine, and *Mona the moon*, masculine. *See Mond in Sunne.*

## DECLENSION.

19. Declension is the regular arrangement of nouns, according to their terminations<sup>11</sup>.

<sup>11</sup> In the Saxon treatise on the vernal equinox, this peculiarity of gender receives some illustration. "When the sun goeth at evening under this earth, then is the earth's breadth between us and the sun; so that we have not *her* light till *she* rises up at the other end." Of the moon it says, "Always *he* turns *his* ridge to the sun." "The moon hath no light but of the sun, and *he* is of all stars the lowest" *Cotton MS. Tib. A 3. p. 63. Turner's Ang. Sax. History, vol. ii. p. 14, 4to ed. 1807.*

<sup>12</sup> In giving names to things it was hardly possible that an uniformity of termination should be preserved. When words having different endings were used in the same relations, the termination would be differently inflected, to express those relations, according to the variety in the original termination: and this being various has occasioned such diversity of inflections, as has produced the arbitrary distinction of declensions. If expressing the relation of one word to another, by cases, previously mentioned (see *Etym.* 9, Note 5) be inconvenient, declensions are much more inconvenient, as they are only several ways of enumerating the various cases of nouns. Declension receives its name from ΚΛΙΣΙΣ, DECLINATIO, a *Declension*, because it is a pro-



In Anglo-Saxon there are three<sup>13</sup> declensions, distinguished by the ending of the Genitive case singular.

gressive descent from a noun's upright form, through its various declining forms, that is a descent from A B to A C, A D, &c. See Note <sup>4</sup> on Cases. To determine the number of Declensions in a language, the plan would seem to be to ascertain, with due allowance for orthographical variation, how many of the pronominal, or numeral radicals are adopted.

In Latin, *us, a, um*, and the pronoun *is*, appear to be the principal roots, from which the declensions are formed.—In Anglo-Saxon *a*, and *an*, the numeral *one*, and the Greek *εις*, or the *is* of the Latin, are probably the basis.

<sup>13</sup> There is a considerable diversity of opinion as to the number of Anglo-Saxon declensions. Dr. Hickes, and Mr. Henley and Rask enumerate *six*; Mr. Thwaites makes *seven*; Mr. Manning reduces them to *four*; and Lye to *three*, the number here adopted.

The arrangement of the examples by Dr. Hickes and Mr. Henley is the following: 1st declension *Smrð*; 2nd, *Þitega*; 3rd, *Andgıt*; 4th, *Þopð*; 5th, *Þılın*; 6th, *Sunu*; to these six, Mr. Thwaites adds the 7th, *Fþeo*. Mrs. Elstob has the same examples as Mr. Thwaites.

Mr. Manning's 1st declension is *Smrð*; 2nd, *Þitega*; 3rd, *Þılın*; and 4th, *Sunu*.

Mr. Lye says, "*Tres tantum, ut mihi videtur, sunt declinationes. Nam andgıt, þopð, et fþeo-eoh ad primam formam flectuntur, excepto quoddam nomina in o vel coh desinentia retinent in omnibus præter Gen. et Dat. Plur. casibus suum, o; ut fþeo, libertus, fþeo, liberti. Sunu est heteroclitum, quod desinit quoque in a; ut yunu-a, Gen. yunu-a &c. Notetur, quod in omnibus declinationibus per singulos numeros idem est Nom. Acc. neutrorum, quæ pluraliter exeunt in a, e, o, vel u, ac a singulari nihil differunt, ut andgıt, þopð, fþeo. Ista tam in a quam in e mittunt Dat. Sing. ut andgıt-c-a.*" See Shelton's *Translation of Wotton's Short View of Hickes's Thesaurus*, 2nd edit. 1737, p. 197, for this extract from Mr. Lye's letter to Mr. Shelton.

About 1350, in the time of Chaucer, the declensions of Saxon nouns were reduced from the six, mentioned by Hickes, to one; and, instead of a variety of cases in both numbers, they had only a Genitive case singular, which was uniformly deduced from the Nominative by adding *-es* to it; or only *-s* if it ended in an *-e* feminine; and that same form was used to express the Plural number in all its cases, as, Nom. *Shour*, Gen. *Shoures*; Plur. *Shoures*. Nom. *Name*, Gen. *Names*; Plur. *Names*.

I say, in all cases, for it is scarcely necessary to take notice of a few Plurals, which were expressed differently, though their number was greater in the time of Chaucer than it is now. Some of them seem to

20. All the declensions have the Genitive plural terminating in -a; the Dative in -um<sup>14</sup>; and Accusative like the Nominative.

### THE FIRST DECLENSION.

21. The First Declension is known, by making the Genitive case singular to end in *er*.

SINGULAR.	PLURAL.
N. <i>Smið</i> <sup>15</sup> <i>a smith</i>	<i>Smið-ar</i> <sup>b</sup> <i>smiths</i>
G. <i>Smið-er</i> <sup>a</sup> <i>of a smith</i>	<i>Smið-a</i> <i>of smiths</i>
D. <i>Smið-e</i> <i>to, for, with, &amp;c.</i>	<i>Smið-um</i> <i>to, for, with, &amp;c.</i>
A. <i>Smið</i> <i>a smith.</i>	<i>Smið-ar</i> <i>smiths.</i>

<sup>a</sup> *er* in Dano-Saxon.

<sup>b</sup> *er* in Dano- and Normanno-Saxon.

It may be observed, with Hickes, that this 1st Declension makes the Genitive singular in *er*, the

Dative in *e*; and the Nominative and Accusative plural, in *ar*.

Nom. *Fæder*, Gen. *Fæderer*, D.S. *father*, is seldom declined in the Singular, but in the Plural it is regular.

retain their termination in *en* from the second Declension of the Saxons; as, oxen, eyen, hosen, &c. Others seem to have adopted it *euphoniæ gratiâ*, as, brethren, eyren, instead of, *bpoðru, æzpu*. And a few seem to have been always irregularly declined; as, men, wimmen, mice, lice, feet, &c. See Hickes's *Anglo-Saxon Grammar*, p. 11, 12. Tyrwhitt's *Essay*.

<sup>14</sup> The Dative case Plural is sometimes found written -on; and, because *o* is often exchanged for *a* before *n*, in a short syllable (see *Orthog.* 32), it is occasionally found in -an.

<sup>15</sup> *SMITH*, one who smiteth, namely, with the hammer, &c. Thus we have *Blacksmith, Whitesmith, Silversmith, Goldsmith, Coppersmith, Anchorsmith*, &c.

“A softe pace he wente ouer the strete  
Unto a *SMYTH* men callen Dan Gerueys,  
That in his forge *SMITETH* plowe harneys,  
He sharpeth shares, and culters besyly.”

This name was given to all who *smote* with the hammer. What we now call a *Carpenter*, was also antiently called a *Smith*. The French word *Carpenter* was not commonly used in England in the reign of Edward the Third. The translation of the New Testament, which is ascribed to Wickliffe, proves to us that at that time *smith* and *carpen-*

Neuter nouns make the Accusative case like the Nominative of the same Number; but in the Nominative and Accusative Plural, they sometimes end in a, e, o, u and æ, and sometimes these cases, are without any inflection, like the Nominative Singular<sup>16</sup>: as, Singular and Plural, Nom. and Acc. *ʋopð*, *Andʒit*, Feo. Neuter nouns make the Dative Singular to end in -a as well as -e.

Nouns ending in o or eoh preserve the o through all the cases, except the Genitive and Dative Plural: as, *Freo*, -eoh *a freeman*, and Feo *money, wealth, &c*<sup>17</sup>.

ter were synonymous: and the latter then newly introduced into the language.

"He bigan to teche in a sinagoge, and manye heeringe wondriden, in his teching, seiyng, Of whennes ben alle these thingis to this man and what is the wisdom whiche is goun to him, and suche vertues that ben maad by hise hondis. Wher this is nt a s mith, ether a carpentere, the sone of Marie." Mark, chap. vi. 2, 3. Tooke's *Diversions of Purley*, vol. ii. p. 416.

<sup>16</sup> The Nominative Singular and Plural of neuter nouns, in the Icelandic, are also frequently the same: and in our own country uneducated persons often say "one foot," and "twenty foot."

<sup>17</sup> These observations would be sufficient to show the manner of inflecting words that differ, in some particulars, from the 1st Declension; but it will be still plainer, when illustrated by examples: as,

## SINGULAR.

## PLURAL.

N. Andʒit	understanding	Andʒit-u-a-o-c	understandings
G. Andʒit -eʃ	of understanding	Andʒit-a	of understandings
D. Andʒit -c-a	to, for, with, &c.	Andʒit-um	to, for, with, &c.
A. Andʒit	understanding	Andʒit-u-a-o-c	understandings

So for the Nom. Plur. of *Gemæpu* we find *gemæpo* and *gemæpa* *borders*. *Broþop* or *bræþep* *a brother*, is not declined in the Singular, but in the Plural it makes Nom. and Acc. *broþpu* and *gebroþpu*: it is regular in the other cases.

## SINGULAR.

## PLURAL.

N. ʋopð	a word	N. ʋopð-e -a	words
G. ʋopð-eʃ	of a word	G. ʋopð-a	of words
D. ʋopð-e-a	to, by, &c. a word	D. ʋopð-um	to, with, &c. words
A. ʋopð	a word.	A. ʋopð	words.

This is generally the same in the Nom. and Acc. of both numbers;

## THE SECOND DECLENSION.

22. The Second Declension has the Genitive case Singular ending in *an*.

SINGULAR.	PLURAL.
N. <i>ῥιτεζ-α</i> <i>a prophet</i>	N. <i>ῥιτεζ-αν</i> <i>prophets</i>
G. <i>ῥιτεζ-αν</i> <i>of a prophet</i>	G. <i>ῥιτεζ-ενα</i> <i>of prophets</i>
D. <i>ῥιτεζ-αν</i> <i>to, by, &amp;c.</i>	D. <i>ῥιτεζ-υμ</i> <i>to, by, &amp;c.</i>
A. <i>ῥιτεζ-αν</i> <i>a prophet.</i>	A. <i>ῥιτεζ-αν</i> <i>prophets.</i>

The Second Declension has the Nom. Sing. in *-α*, and the rest in *-αν*; the Gen. Plu. in *-ενα*<sup>18</sup>, and Nom. and Acc. in *-αν*.

Proper names<sup>19</sup> ending in *α* are of this declension; as, *Μαρία*, *Αττίλα*, &c. Adjectives<sup>20</sup>, pronouns, and participles of every gender ending in the emphatic *α*, are de-

though it is sometimes modified, as in the example. *Βεαρν, πῖρ, κίλδ*, and some others, are the same in the Nom. and Acc. of both numbers.

SINGULAR.	PLURAL.
N. <i>ῤπεο, -coh</i> <i>a freeman</i>	N. <i>ῤπεο-ῖ</i> <i>freemen</i>
G. <i>ῤπεο-ῖ</i> <i>of a freeman</i>	G. <i>ῤπεα</i> <i>of freemen</i>
D. <i>ῤπεο</i> <i>to, by, with, &amp;c.</i>	D. <i>ῤπε-υμ</i> <i>to, by, with, freemen</i>
A. <i>ῤπεο</i> <i>a freeman.</i>	A. <i>ῤπεο-ῖ</i> <i>freemen.</i>

Though *ῤπεο* is inflected according to Mr. Thwaites's example, it is generally found to end in all cases as the Nom. Sing.; except the Gen. and Dat. Plur. which it forms in *α* and *υμ* like *Σμῖδ*. Lye, in his Gram. prefixed to Junius's *Etymologicum Angl.*, says, "*Nomina in o vel coh desinentia retinent in omnibus præter Gen. et Dat. Plur. casibus suum o; ut ῤπεο (libertus), ῤπεοῖ (liberti).*"

<sup>18</sup> The Genitive Plural is sometimes contracted by omitting the *e* before *να*: as, *Seaxan Saxon*, in the Gen. Plu. *Seaxna*.

<sup>19</sup> Names of countries and places in *α* are sometimes found indeclinable; as *Donua* in the accusative case, *Ὁδ Donua ἡα εα unto the river Don*. *Sicilia* in the Dative, as *Βετρυχ ἡαμ μυντὺμ ἡ Sicilia ἡαμ εαλουδε, between the mountains and the island of Sicily*.

Sometimes the names of countries and places are declined like Latin words; as, *Europa* takes in *Orosius Europam, Europe*, that is, *Europa -æ, &c.*

<sup>20</sup> See Etym. 29. p. 100.

clined like *ƿítega*, only the Gen. Plur. ends in *pa*. Thus *ƿoneƿƿecena* from *ƿone-ƿƿecen* *having spoken before*, *Ʒoðcunda* from *Ʒoðcund* *divine*; *ƿe Ʒlca* *the self-same*, from *ƿe Ʒlc* *the same*<sup>21</sup>.

### THE THIRD DECLENSION.

23. The Third Declension is known by the Genitive case Singular ending in *e* or *a*, or perhaps any vowel.

#### SINGULAR.

N. *ƿl̥n* *a maiden*  
 G. *ƿl̥n-e*, *of a maiden*  
 D. *ƿl̥n-e* *to, by, &c.*  
 A. *ƿl̥n<sup>a</sup>* *a maiden.*

#### PLURAL.

N. *ƿl̥n-a<sup>b</sup>* *maidens*  
 G. *ƿl̥n-a* *of maidens*  
 D. *ƿl̥n-um* *to, by, &c.*  
 A. *ƿl̥n-a<sup>b</sup>* *maidens.*

<sup>a</sup> Feminine nouns of this declension are said to make the Acc. end in *e*.

<sup>b</sup> Also *ƿl̥n-e*, *o*, and *u*.

The Third Declension is inflected like the first, only it makes the Gen. Sing. in *e*, &c. and the Nom. and Acc. Pl. in *a*, *e*, *o*, and *u*.

Nouns ending in *an̥ȝ*, *an̥ȝe*, *en̥ȝ*, *in̥ȝ*, *on̥ȝ*, *un̥ȝe*, *ıȝȝ*, *eȝȝ*, *eȝȝe*, *ȝȝȝe*, *neȝȝe*, *neȝȝe*, and *nȝȝȝe*, are all feminine, and of this Declension.

So *Spur̥ȝȝon*, and *ȝȝeȝȝȝon*, *a sister*, makes in the plural number *Spur̥ȝȝȝ-a*, *ȝȝeȝȝȝ-a*, *ȝȝȝȝeȝȝȝ-a*, *sisters*.

Sometimes there is a variation only in the cases of the Singular number; as, *Sunu* *a son*, which makes the

<sup>21</sup> The Dan. Sax. often lengthens nouns by the addition of *n*, *en*, or *an*; as, from A. S. *Dema*, *a judge*, is made in D. S. *Dæman* or *Dæmen* *a judge*: Plur. Nom. *Dæmanȝ* or *Dæmenȝ* *judges*; Gen. *Dæmana* or *Dæmena* *of judges* &c. This termination may be explained thus: the Islandic forms the compound from the simple; as from *and̥* *a spirit*, is formed *and̥nn* (*το πνευμα*) *the spirit*. The *nn* is taken from the word *hann*, *he*, and united with the noun. This mode of compounding words, which is peculiar to the old Danish, is in this instance imitated by the D. S. See Thwaites's *Gram.* p. 4, and Lye, Note on D. S. of this Declension.

Nom. and Acc. in u or a. The cases in the Plural are regular<sup>22</sup>.

*Leþcý shoes*, and *Modop* or *Modeþ mother*, are mostly indeclinable.

The words *ƿæ sea*, *æ law*, and *ea water, a stream*, are not declined in the Singular; but we find, especially in the Gen. of compounds, *ƿær* and *ear*.

Cu a cow makes in the Gen. Plur. *cuna of cows*. Gen. xxxii. 15.

24. Nouns that end in a single consonant, after a short vowel, often double the final letter in the Genitive case, and every other derived from it; as, *Sin sin*, Gen. *Sinne of sin*; *Sib peace*, Gen. *Sibbe of peace*. The same observation may be made of words ending in *neþ*, *nīþ*, *nȳþ*, &c.; as, *Ðrȳneþ the Trinity*, *Ðrȳneþre of the Trinity*.

## CHAPTER III.

### OF THE ADJECTIVE.

25. An Adjective is a word *adjected* or added to a noun, to express its quality, sort, or property<sup>1</sup>: as *God cild a*

<sup>22</sup> All this will be clearer from the following example.

SINGULAR.	PLURAL.
N. Sun-u a son	N. Sun-a sons
G. Sun-a of a son	G. Sun-a of sons
D. Sun-u <sup>a</sup> to, by, &c. a son	D. Sun-um to, by, &c. sons
A. Sun-u <sup>b</sup> a son.	A. Sun-a sons.

<sup>a</sup> It is also Sun-a.

<sup>b</sup> Also Sun-a.

<sup>1</sup> An adjective does not express the mere quality, but the quality or property, as adjected to the noun, or conjoined with it. Thus, when we say "wise man," *wisdom* is the name of the quality, and *wise* is the adjected word or adjective expressing that quality as conjoined with the subject *man*. Every adjective, therefore, may be resolved into the name of the thing implied, and any term of reference or conjunction, as *of*, *with*, *join*. Thus "a wise man" is equivalent to "a man *of*, *with*, or *join* wisdom." See Note 1, on the Verb.

Mr. Tooke contends, that this part of speech is properly termed

*good child* ; *Πῖρ* man *a wise man*. Here *child* and *man* are nouns or names ; and the *quality, sort, or property*

Adjective Noun, and " that it is altogether as much the name of a thing, as the Noun Substantive." Vol. ii. p. 438. Names and designations necessarily influence our conceptions of the things which they represent. It is therefore desirable, that in every art or science, not only should no term be employed which may convey to the reader or hearer an incorrect conception of the thing signified ; but that every term should assist him in forming a just idea of the object which it expresses. Now I concur with Mr. Tooke in thinking that the Adjective is by no means a necessary part of speech. I agree with him also in opinion, that, in a certain sense, all words are Nouns or names. But as this latter doctrine seems directly repugnant to the concurrent theories of critics and grammarians, it is necessary to explain in what sense the opinion of Mr. Tooke requires to be understood : and in presenting the reader with this explanation, I shall briefly state the objections which will naturally offer themselves against the justness of this theory. "*Gold, and brass, and silk, is each of them,*" says Mr. Tooke, " the name of a thing, and denotes a substance. If then I say a *gold ring, a brass tube, a silk string* ; here are the Substantives *adjective posita*, yet names of things, and denoting substances." It may be contended, however, that these are not substantives, but adjectives, and are the same as *golden, brazen, silken*. He proceeds : " If again I say a *golden ring, a brazen tube, a silken string*,—do *gold, and brass, and silk*, cease to be the names of things, and cease to denote substances, because, instead of coupling them with *ring, tube, and string*, by a hyphen thus (-) I couple them to the same words by adding the termination *en* ? " It may be answered, They do not cease to imply the substances ; but they are no longer names of those substances. *Hard* implies *hardness*, but it is not the name of that quality. *Atheniensis* implies *Athenæ*, but it is not the name of the city, any more than *belonging to Athens* can be called its name. He observes : " If it were true, that adjectives were not the names of things, there could be no attribution by adjectives ; for you cannot attribute nothing." This conclusion may be disputed. An adjective may *imply* a substance, quality or property, though it is not the name of it. *Cereus* 'waxen' implies *cera* 'wax' ; but it is the latter only which is strictly the name of the substance ;—*pertaining to wax, made of wax*, are not surely names of the thing itself. Every attributive, whether verb or adjective, must imply an attribute ; but it is not therefore the name of that attribute. *Juvenescit*, 'he waxes young,' expresses an attribute ; but we should not call *juvenescit* the name of the attribute. But let Mr. Tooke's argument be applied to the verb ; the *το ῥημα*, which he justly considers as an essential part of speech. " If verbs were not the names of things, there could be no attribution by

of the child and man are denoted by the Adjectives *zob good*, and *pyr wise*.

verbs, for we cannot attribute nothing." Are we then to call *sapit, vivit, legit*, names? If so, we have nothing but names; and to this conclusion Mr. Tooke fairly brings the discussion: for he says that all words are names. Vol. ii. p. 438, and 514.

Having thus submitted to the reader the doctrine of this sagacious critic, with the objections which naturally present themselves, I proceed to observe, that the controversy appears to me to be in a great degree a mere verbal dispute. It is agreed on both sides that the Adjective expresses a substance, quality or property: *but while it is affirmed by some critics, it is denied by others, that it is the name of the thing signified.* The metaphysician considers words merely as signs of thought, while the grammarian regards chiefly their changes by inflexion; and hence arises that perplexity, in which the classification of words has been, and still continues to be, involved. Now it is evident, that every word must be the sign of some sensation, idea, or perception. It must express some substance or some attribute: and in this sense all words may be regarded as names. Sometimes we have the name of the thing simply, as *person*. Sometimes we have an accessory idea combined with the simple sign, as 'possession,' 'conjunction,' 'action,' and so forth, as *personal, personally, personify*. This accessory circumstance, we have reason to believe, was originally denoted by a distinct word, significant of the idea intended; and that this word was, in the progress of language, abbreviated and incorporated with the primary term, in the form of what we now term an affix or prefix. Thus *frigus, frigidus, friget*, all denote the same primary idea, involving the name of that quality or of that sensation which we term *cold*. *Frigus* is the name of the thing simply; *frigidus* expresses the quality, as conjoined with a substance. Considering, therefore, all words as names, it may be regarded as a complex name, expressing two distinct ideas, that of the quality and that of conjunction. *Friget* (the subject being understood) may be regarded as a name still more complex, involving, first, the name of the quality; secondly, the name of conjunction; thirdly, the sign of affirmation, as either expressed by an appropriate name, or constructively implied, equivalent to the three words, *est cum frigore*. According then to this metaphysical view of the subject, we have, first, *Nomen simplex*, the simple name; secondly, *Nomen Adjectivum* or *Nomen duplex*, the name of the thing, with that of conjunction; thirdly, *Nomen Affirmativum*, the name of the thing affirmed to be conjoined.

The simple question now is, whether all words, not even the Verb excepted, should be called Nouns, or whether we shall assign them such appellations as may indicate the leading circumstances by which they are distinguished. The latter appears to me to be the only mode,



Adjectives expressing the qualities of things, and not the things themselves, cannot, in strict propriety, have gender. They however, are called masculine<sup>1</sup>, feminine,

which the grammarian, as the teacher of an art, can successfully adopt. Considering the subject in this light, I am inclined to say with Mr. Harris, that the Adjective, as implying some substance or attribute, not *per se*, but in *conjunction*, or as *pertaining*, is more nearly allied to the verb than to the noun : and that though the verb and the adjective may, in common with the noun, denote the thing, they cannot strictly be called its name. To say, that *foolish* and *folly* are each names of the same quality, would, I apprehend, lead to nothing but perplexity and error.

It is true, if we are to confine the term Noun to the simple name of the subject, we shall exclude the Genitive Singular from all right to this appellation : for it denotes, not the subject simply, but the subject in *conjunction*—the inflexion being equivalent to 'belonging to.' This indeed is an inconsistency, which can in no way be removed, unless by adopting the opinion of Wallis, who assigns no cases to English nouns, and considers *man's*, *king's*, &c. to be adjectives. And were we to adopt Mr. Tooke's definition of our adjective, (Vol. ii. p. 431,) and say, It is the name "*of a thing*," which is directed to be joined to another name of "*a thing*," it will follow, that *king's*, *man's*, are adjectives. In short, if the question be confined to the English language, we must, in order to remove all inconsistency, either deny the appellation of *noun* to the adjective, and, with Wallis, call the Genitive Case an Adjective ; or we must, first, call *man's*, *king's*, &c. Adjectives : secondly, we must term *happy*, *extravagant*, *mercenary*, &c. nouns, though they are not names : and thirdly, we must assign the appellation of Noun to the Verb itself.

From this view of the subject, the reader will perceive that the whole controversy depends on the meaning which we annex to the term noun. If by this term we denote simply the thing itself, without any accessory circumstance ; then nothing can be called a noun, but the name in its simple form. If to the term Noun we assign a more extensive signification, as implying not only the thing itself simply and absolutely, but also any accessory idea, as conjunction, action, passion, and so forth ; then it follows, that all words may be termed names. See Crombie's *Etym. and Syn.* p. 91—96.

<sup>2</sup> Bishop Wilkins, in his *Real Character*, p. 444, observes, "To Adjectives neither *Number*, *Gender*, *Case*, nor *Declension* pertain ; as they are sufficiently qualified in all these respects by the Substantive to which they belong." This account of what an adjective *should be* exactly describes what the English adjective *is* : for it has no modification to denote number, case or gender. Thus in the sentence, "I love good boys," it is sufficiently evident from the form of the word "boys," that more than one are meant, that it is the accusative

or neuter as they have terminations most common in masculine, feminine, or neuter Nouns.

### THE DECLENSION<sup>3</sup> OF ANGLO-SAXON ADJECTIVES.

#### 26. Anglo-Saxon Adjectives have variable termina-

or objective case, and of the masculine gender; and therefore any alteration in the adjective "good" is unnecessary. In transpositive languages, such as Latin and Greek, where the adjective is often separated from its substantive, a variable termination is necessary, to show to what noun it belongs; but when words are placed in the natural position, or in the order that the understanding directs them to be taken, inflection is unnecessary. (See Note, p. 4 in my *Latin Construing*.) In this respect the English is more correct than its parent the Anglo-Saxon, which we have seen modifies its adjectives to correspond with the nouns.

#### 3. The Anglo-Saxon Language in the Third Stage of its Formation.

##### FORMATION OF ADJECTIVES.

Adjectives are either Substantives adjectived or Verbs adjectived; and may be arranged in three classes or divisions.

1. Substantives applied as Adjectives, without any alteration.
2. Substantives and Verbs, which have received appropriate Adjective terminations. These are the genuine Adjectives.
3. Nouns and Verbs, taking a terminating or prefixed word, or syllable of some kind, which, by constant use, is now adapted to an Adjective signification. This is by far the most numerous class of Adjectives.

##### CLASS 1st.

1. In the early and less cultivated state of language, nouns are often used as Adjectives, to express the quality of other Nouns, without any alteration of form; as,

##### SUBSTANTIVE.

##### ADJECTIVE.

Beoht light . . . . .	Beoht bright, illustrious
Deop the deep, the sea . . .	Deop deep
Fýll plenty, fullness . . . .	Full full
Þige diligence . . . . .	Þige diligent
Lað evil . . . . .	Lað pernicious
Leng length . . . . .	Leng long
Tip lordship, supremacy . .	Tip chief, supreme.

##### CLASS 2nd.

2. The genuine Adjective distinction applied to Nouns and Verbs, consists of the terminating syllables, au, en, eð, end, iz, ic, with an allowance for contraction, transposition, and orthographical variations. These terminations are derived from Verbs: En, eð, end from *Ān to give*; Iz from *Ican to eke, to increase or add*. They signify *give, add, join*, and when added to a word, they denote that the same word is to

tions that they may correspond with their nouns. All Adjectives are declined after the following example :

be joined or added to some other word to express its quality, and thus form complete sense.

Some words appear in Anglo-Saxon as Adjectives only ; their original Substantives existing in some other language, or having dropt into total disuse : as,

Hoh (Dutch) *a hill*, Deah *high*  
 Ðal *whole*, hale  
 Neah *nigh*.

The difference of meaning between the primitive Noun and the Adjective derived from it, terminating in *en*, is commonly thus explained.

## NOUN.

## ADJECTIVE.

Wood, *the Substantive wood* . . . . Wooden, *made of wood*.

Gold, *the metal gold* . . . . . Golden, *made of gold*.

Now it is evident that all the difference of meaning between the words *wood* and *wooden*, *gold* and *golden*, must reside in the syllable *en* : And does this syllable mean *made of*, as the common explanation implies ? By no means ; but, as stated above, *give*, *add*, *join*, &c. It gives no additional meaning to the word, but simply denotes that its meaning, in that place, is incomplete till some other word be added to it. Thus I may say "*Men love Gold*," and proceed no further : but if I say "*Men love Golden*," the sentence evidently wants something to be added :—the question is, "*Golden what?*" Answer "*Golden watches*," "*Golden treasures*," &c. literally *Gold-add watches*, *Gold-add treasures*, &c. So "*a wooden bowl*," "*a wooden horse*," is literally *a wood-add bowl*, *a wood-add horse*, &c. The other Adjective terminations above admit of the same explication.

Nouns adjectived by *en* or *an*.

NOUN.	ADJECTIVE.	NOUN.	ADJECTIVE.
Bece <i>beech</i> . .	Bucene <i>beechen</i> .	Spȳn <i>a hog</i> . . . . .	Spinen <i>swinish</i> .
Ærc <i>ash</i> . . .	Ærcen <i>ashen</i> .	Lȳn <i>flax</i> . . . . .	Linen <i>flaxen</i> .
Bpær <i>brass</i> . .	Bpæræn <i>brazen</i> .	Widd the <i>midst</i> . . . .	Widdan <i>midmost</i> .
Wulle <i>wool</i> . .	Wullen <i>woollen</i> .	Widdel the <i>mid</i> {	Widlen i.e. Widd-
Stæn <i>a stone</i> .	Stænen <i>stony</i> .	part, the <i>middle</i> }	ðælen <i>middling</i> .
Gold <i>gold</i> . .	Gȳlden <i>golden</i> .	Tpa <i>two</i> . . . . .	Tpegen <i>twain</i> .

Nouns adjectived by *ed* or by contraction *ȳ*.

## NOUNS.

## ADJECTIVES.

Cpumb, Cpump <i>crooked</i> . . . . .	Cpompcht, Cpȳmbiz <i>crumpled, crooked</i> .
Tpa <i>two</i> Ecge <i>edge</i> . . . . .	Tpȳ-ecgeð <i>two-edged</i> .
Ðpȳ, Ðpeo <i>three</i> . . . . .	Ðpūða i.e. <i>three-ed, third</i> .
Fif <i>five</i> . . . . .	Fifta i.e. <i>five-ed, fifth</i> .
Six <i>six</i> . . . . .	Sixta i.e. <i>six-ed, sixth</i> .

## SINGULAR.

<i>Masc. &amp; Neut.</i>		<i>Fem.</i>	
N. God	<i>good bonus, -um</i>	N. God-e	<i>good bona</i>
G. God-er	<i>boni</i>	G. God-je	<i>bonæ</i>
D. God-um <sup>a</sup>	<i>bono</i>	D. God-je	<i>bonæ</i>
A. God-ne <sup>b</sup>	<i>bonum</i>	A. God-e	<i>bonam.</i>

## PLURAL.

*Masc. Fem. & Neut.*

N. God-e <sup>c</sup>	<i>good</i>	<i>boni, bonæ, bona</i>
G. God-ja		<i>bonorum, -arum, -orum</i>
D. God-um		<i>bonis</i>
A. God-e		<i>bonos, -as, -a.</i>

<sup>a</sup> *zod-on.* See Note <sup>14</sup>, p. 84.

<sup>b</sup> In the Neut. the Acc. Sing. is generally *zod*, like the Nom.

<sup>c</sup> The Nom. Plur. in poetry, also ends in *a*, *o*, and *u*; as

*Ealla his æhta All his goods or possessions.* Boeth. p. 64. *Oþer oþru þingz over or before other things.* Boeth. p. 52. *Ealle þa oþru zod all other goods.* Boeth. p. 15.

Nouns adjectived by *iz*, the modern *y*.

## NOUNS.

## ADJECTIVES.

Blod <i>blood</i> .....	Blodiz <i>bloody.</i>
Clif } <i>a rock</i> .....	Clif-iz } <i>rock-add, or rocky.</i>
Clud }	Clud-iz }
Cpæft <i>craft or skill</i> .....	Cpæftiz <i>crafty, skilful.</i>
ƿit <i>wisdom.</i> .....	ƿitiz <i>wise, witty.</i>
Æ <i>time, duration</i> .....	Ece, i. e. Aiz, aic, Æice, ece <i>eternal</i>
Æn, æne, ane, <i>one</i> .....	Æniz <i>one-add, any.</i>

Adjectives of number, as *ƿentiz twenty*, *þrittiz thirty*, &c. though ending in *iz*, do not appear to class here; *ƿentiz* being no other than *twaintens*, *ðrittiz three-ed-ten*; unless indeed the *iz* be supposed to have been added to that combination; as *twaintenig two-ten-add*, *three-ed-ten-ig, three-ten-add*, contracted and mutilated into *ƿentiz*, &c.

Nouns adjectived by *isc*, the modern *ish*, generally denoting nation.

Engliſc <i>English</i>	Romaſc <i>Roman</i>
Greciſc <i>Greekish or Grecian</i>	Judeiſc <i>Judean.</i>
Cýpeniſc <i>Cyrenian</i>	

## THE COMPARISON OF ADJECTIVES.

27. There are only two degrees of Comparison ; the *Comparative* and *Superlative*. An Adjective in its po-

*Verbs adjectived by appropriate terminations.*

The only parts of the Verb thus modified, are the simple Verb, by and, end, &c. forming what is termed the Imperfect Participle, and the Perfect Tense by en and ed, forming the Perfect Participle.

The Simple Verb adjectived in and, end, &c.

Lufigan, lufian to love. . . . . Lufizend, lufiend loving

Wýppan to mar, to dissipate . . . . Wýppend prodigal

Drincan to drink. . . . . Drincende drinking.

The Perfect Tense adjectived in en, ed, &c.

Gedþincan to drink . Man gedþenc man drank . Gedþenced over-  
whelmed  
Geþapan to depart. . Man geþap man departed. . Ge-þapen departed,  
dead.

Agan to possess, to own, to owe { Un i. e. agen, agn, an, un owen,  
owed, wanted, deficient.

This Perfect Participle un is ~~þan~~ in the Isl. with a similar meaning ; it has been shortened and corrupted by excessive use : it is now used as a prefix to other words.

Leoþan to lose. . . . Man leoþ man did lose. . . . Leayte, i. e. leased, lost.

Leay and leayte are here obviously the same word, though the former is an adjective and the latter a substantive termination. Leay is the original past tense, and leayte that past tense adjectived, to form the perfect participle : both mean *lost* and *loosed, dismissed, let go*.

## CLASS 3rd.

Nouns and Verbs taking, either as a termination or a prefix, some word or syllable which, by constant use, is now adapted to an adjective signification. This is by far the most numerous class of adjectives, and admits of four subdivisions :

1st, Adjectives formed by terminating words, which are, or have been, nouns : as,

Lic, lice (corpus) *the body of a man, the essence, or nature* ; and by figurative and secondary meanings, *the similitude, likeness, or resemblance of a thing*. It is the modern English termination *like* and *ly* : as *manlike* (Scotch) *manly*.

Nouns adjectived by lic.

ƿep a man. . . . ƿeplic manly	ƿreo a lord . . . ƿreohe free
ƿif a woman. . . ƿiflic womanlike	Gpama anger. . . Gpamulic furious
God God . . . . Godlic Godlike	Lufe love . . . . Luflice amiable.
Fæu dirt . . . . Fænlíc muddy	

Verbs adjectived by lic.

Cuð known. . . . . Cuðlic, cuðelic known.

sitive or natural state does not indicate a comparison, but merely denotes the quality, &c. of a noun : as *pyrman a wise man*.

Verbs regularly adjectived in *end*, *aud*, and in *ed*, *en*.

*Bepende bearing, fruitful*. . . . . *Abependlic tolerable*

*Beodenð commanding* . . . . . *Beodenlic imperative*

*Lufiend loving* . . . . . *Lufiendlice amiable*.

*Munan to remember*; *Mýned*. *Mýndelic belonging to memory*.

*2dly, Sum, Sume some, a part or portion of any thing* : rather the *sum* or *amount*, perhaps from the same root with the Greek *σῶμα* a *body*.

Nouns adjectived by *rum*.

*Freme kindness*. . . . . *Fremrum the body of kindness, benign*.

*Þýune pleasure, joy* . . . . *Þinrum joyful*.

Verbs adjectived by *rum*.

In the Perfect.

*Buzan to bow*. . . . *Man boc bowed*. . . . . *Bocrum compliant*

*Þýpcean to work* . . *Man þeopc laboured*. . *Þeocþrum laborious,*  
*irksome.*

Full, *Ful the fill, plenty*; as an adjective full.

<i>Tung the tongue</i> {	<i>Tungfull lo-</i> <i>quacious</i>		<i>Ege fear</i> . . . <i>Egefull fearful</i> <i>Þæter water</i> . <i>Þæterfull dropsical</i>
<i>Þoh injury</i> . . .	<i>Þohfull injurious</i> .		<i>Facen deceit</i> . <i>Facenfull deceitful</i> .

*Bæp*, an adjective termination, most probably connected with the Teutonic noun *Bar fruit, a production, or producing*, or the root or past tense of *Bæpan to bear*.

Nouns adjectived in *Bæp*.

*Lurt desire*. . . . . *Lurt-bæpe desire-producing, desirable*.

*Æpl apple* . . . . . *Æpl-bæp producing apples*.

*Þætcm fruit*. . . . . *Þætcm-bæp fruitful*.

*Týme*, the same with *team*, *an offspring, production, family, issue*, from the verb *Týman to teem, to bring forth*; either the substantive root, or more probably the original past tense : *i. e. produced, brought forth*, nearly the same as *Bæp*.

Nouns.

*Lufe love*. . . . . *Lufetýme pleasant*.

Other adjectives.

*Depe a heap, weight*. . *Deþig weighty, thence sad* . . *Deþigtime weighty,*  
*anxious.*

Adjectives formed by terminations derived from Verbs : as *Cund*,  
*þæt, lear*.

*Cund*, from the verb *Cennan to procreate, to produce, to bear, to bring forth*, Perfect adjectived is *Cund (natus) born* : thence our noun and adjective *kind*, and the German noun *Kind a child*, *i. e. something or any thing born*.

*God God*. . . . . *God-cund God-born, born of God, divine*.

Nouns may possess the same qualities in different degrees ; and when the quality of *one thing* is compared with the same quality in *another*, it is called the Comparative degree. Here are two men both possessing the quality of wisdom ; but when compared, one has more

Fæȝ fastened, fixed ; and thence *fast*. It is probably the perfect tense of a verb not now to be met with (perhaps Fæȝian), upon which, in its adjectived state (Fæȝen), the verb Fæȝnian to fasten or fix, has been grafted, by doubling the ending, as if we were to say in English *fixed* or *fastened*.

Æ a law ..... Æfæȝ fixed in the law, pious, reli-  
 Ape honour, reverence, respect .. Apfæȝ honest, worthy [gious  
 Rade knowledge, wisdom, purpose Ræðfæȝ firm to his resolution.

Lear, Leaye lost. The unadjectived perfect tense of the verb leoȝan to lose.

#### Nouns adjectived by Lear.

Cap care ..... Capleay care-lost, careless  
 Recc care ..... Recceleay reckless, careless  
 Nama a name ..... Nameleay name-lost, nameless  
 Feoh money ..... Feohleay moneyless  
 Dneam joy ..... Dneamleay joy-lost or joyless  
 Scem, ꝛeam shame .. Scemleay shame-lost or shameless  
 Sac strife, cause, sake .. Sacleay harmless  
 Blod blood ..... Blodleay bloodless  
 Fæðep father ..... Fæðepleay father-lost or fatherless.

3dly. Adjectives formed by terminating syllables, the original roots of which are not employed for that purpose : these syllables are el, ol, ul, which are probably corrupted from the words Full or Call.

ðanc the mind, thought .. ðancul thoughtful  
 Cpid a word ..... Cpidol foulmouthed  
 Æte meat, victuals ..... Ætol gluttonous  
 Yæcce a watching ..... Yacol wakeful, diligent  
 ðete heat, hate ..... ðetol, hetul, hetol hot, furious, hating  
 Slæp sleep ..... Slapol drowsy, sluggish  
 Gife a gift ..... Gifule bountiful.

Some other adjectives are lengthened by adopting these terminations :

ðicce thick ..... ðiccol corpulent, gross, fat  
 ðinne thin ..... ðinnul thin

#### Verbs Indefinite.

Aȝan to possess .... Að, Æð hath, possesses. Æðel hath, all-noble.  
 . Perfect.

Geȝputelian to manifest .. Speot demonstrated .. Speotol evident  
 Fpæcan to eat, to fret .... Fpet ..... Fpettol gluttonous.

Some adjectives thus formed are further augmented by lic.

Speotol or Speotollic evident.





When the quality of *one thing* is compared with the same quality in *three or more* things, it is called the Superlative degree: as "Here are three men who are all *wise*." The second has more wisdom than the first, and therefore he is the *wiser* of the two; but the third has more wisdom than the other two, he is therefore the *wisest*, which is the Superlative degree.

28. The Comparative degree is formed by adding to the Positive any of these terminations<sup>4</sup>: *ep*<sup>5</sup>, *epe*, *ap*, *æpe*, *ip*, *op*, *up*, or *ýp*; and the Superlative, by adding *aƿt*, *aƿte*, *æƿt*, *eƿt*, *īƿt*<sup>6</sup>, *oƿt*, *uƿt* or *ýƿt*; as Positive *nihtƿire* *righteous*; Comparative *nihtƿirene* *more*

<sup>4</sup> Rask asserts that the degrees of comparison are regularly formed by the terminations *-op* and *-oƿt*: as *heapð* *hard*; *heapðop* *harder*; *heapðoƿt* *hardest*. Instead of the termination *-op*, we sometimes find *-up*; and in the North *-ap*. Instead of *-oƿt*, we find *-uƿt* and *-aƿt*: for *-eƿte*, we meet with *-īƿte* or *-ýƿte*, according to the fluctuating orthography of the Anglo-Saxons; but these peculiarities very seldom occur. Rask's *Gram.* p. 40, sect. 17.

<sup>5</sup> The degrees of comparison, denoted by appropriate terminations, are no other than a real comparison of a primitive word, thus applied to denote the same state in all other adjectives.

From *A*, *time*, *duration*, *always*, *aye*, is made the comparative *Ap*, *Æp* *before*, and the superlative *Aƿt*, *Æƿt* *first*. *Ap*, in the unsettled orthography of our ancestors often spelt *æp*, *ep*, *epe*, *æpe*, *ip*, *op*, *up*, *ýp*, and by transposition *pe*, is still the same word, originally signifying *epe* *before*, in point of *TIME*; and thence, by an easy gradation, *before*, in point of *quality*. The termination *aƿt* also, though often spelt *æƿt*, *īƿt*, *oƿt*, *uƿt*, *ýƿt*, is in each form the same word, and signifies *first*, originally, like *ep*, applicable to *time*; but secondarily to *quality*. Our English words *before* and *first* are equally used in both these senses. These two terminations are the comparative *er*, and superlative *est* of the modern English, and by their aid the Anglo-Saxon adjectives are thus compared:

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<i>ƿīƿ wise</i>	<i>ƿīƿop wiser</i>	<i>ƿīƿoƿt wisest.</i>

Comparatives and superlatives have variable terminations. See p. 101, and the latter part of Note 7.

<sup>6</sup> In Gothic it is *īSTA*, which has some analogy to the Greek *ιστος*: as *καλλ-ιστος* *most beautiful*; *αριστος* *best*. It is also similar to the Cimbric (*BRADISTA*) *broadest*.

*righteous, or juster*; Superlative *pihtpiſaſt, -eſt, -ýſt* *most righteous, or justest*.

29. Adjectives, in all cases and degrees of comparison, besides the common termination, sometimes admit of an emphatic a, which increases the force of the expression. The last vowel is often changed into a, which has still the same emphatic effect: as *ġoðcund* or *ġoðcunde* *divine* or *holy*; *ġoðcunda* *very divine* or *holy*; *ġelufod* *beloved*; *ġelufoda* *well beloved*. We have also *pihtpiſa* *remarkably righteous*; *pihtpiſeſa* *more remarkably righteous*; *pihtpiſeſta* *most remarkably righteous*.

The emphatic a is most frequently added to adjectives used demonstratively, or in addressing a person, as in the Greek and Roman vocative cases. *Oſſpald ſe Cſiſteneſta cýning* *Noſþan-hýmba-ſice*, *Oswald the most Christian king of Northumbria*. *La ġoða man* (Bone vir) *O good man*. *La ġoða laſeop* (*Διδασκαλε αγαθε*, *Magister bone*) *Good master*. *Matt. xix. 16*.

All words terminating with the emphatic a are declined like the second declension.

<sup>7</sup> There is no such thing as capricious irregularity in language. What we now call irregular words, were once formed according to the regular structure of the language. This will be seen by the comparison of the following adjectives, where the positive is supplied.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Bet	Betepe, -eſa <i>better</i>	Bet-ſt, -eſta <i>best</i> .
Sel	Selpe <i>good</i>	Seloſt <i>best</i> .
Þoh <i>woe</i>	{ Þýſſ, i.e. þo-ep-eſ (wo before that) <i>worse</i>	{ Þýſſt i. e. þo-ep-eſt <i>worst</i> , wo <i>first</i> .
Ma	mape <i>more</i>	mæſt <i>most</i> .
Mope, Mupa Muha, Mueg <i>a mow, a heap</i>	{ Mæpe i.e. (heap before) mower } <i>more</i>	{ Mæſt i.e. (heap first) <i>most</i> . mo-eſt }
Leaſ	Leſſe, Læſ, Læſſa <i>less</i>	Læſt <i>least</i> .
Ut <i>out</i>	{ Utteþ } <i>utter</i> { Yttepe } <i>outer</i>	{ Yttepeſt i.e. ýtteþ-eſt <i>outermost</i> , uttermost. Ytemeſt i. e. ut-mæſt <i>outmost</i> , utmost.

30. Some adjectives change a vowel; and others have greater irregularities<sup>7</sup> in their comparison. The chief of them will be found in the following table<sup>8</sup>. Some words are employed as adjectives only in their comparative and superlative degrees, being in their positive state employed as a different part of speech:—such words are here inclosed in brackets.

*Table of Irregular Comparison.*

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(Æp) <i>ere, before</i>	æppe (æper) <i>before</i>	æppest, -ost, <i>first.</i>
Æld <i>old</i>	ýldre <i>older</i>	ýldest <i>oldest.</i>
Æð <i>easy</i>	eaðre (eð) <i>easier</i>	eaðost <i>easiest.</i>
(Feop) <i>far</i>	fýrpe (fýr) <i>further</i>	fýrpest <i>furthest.</i>
Geonz <i>young</i>	zýnzpe <i>younger</i>	zýnzest <i>youngest</i>
God <i>good</i>	betepe (bet) <i>better</i>	betest <i>best.</i>
Neah <i>high</i>	hýrpe <i>higher</i>	hýhest <i>highest.</i>
Lang <i>long</i>	lenzpe (lenz) <i>longer</i>	lenzest <i>longest.</i>
Lýtel <i>little</i> <sup>9</sup>	læsse (læs) <i>less</i>	læst <i>least.</i>
Mýcel (mýcle) <i>much</i>	mape (ma) <sup>9</sup> <i>more</i>	mæst <i>most.</i>
Neah <i>nigh</i>	neape (neap) <i>nearer</i>	nýhest <i>nearest.</i>
Sceopt <i>short</i>	reýrpe <i>shorter</i>	reýrpest <i>shortest.</i>
Strang <i>strong</i>	strengpe <i>stronger</i>	strengest <i>strongest.</i>
Yfel <i>evil or bad</i>	pýrpe (pýr) <i>worse</i>	pýrpest <i>worst.</i>

The positives, which have now lost that application and meaning, are supplied by other words, which needing a comparative and superlative are used only in the positive state, so that the present comparison of the preceding words is said to be irregular, as in the table above.

Adjectives in the comparative and superlative degrees, are still susceptible of adjective terminations. *E. g.* mæst *most*, mæstan *dæl most part*, of mæstan *dæl of the most part*. Bed. 5. 13. Ge doð eoþ relfe pýrran, *Ye do or make yourselves worse*. Boeth. 14. 2. Fram þam ýldestan oð þone zingestan, *From the eldest to the youngest*. Gen. xlv. 12.

<sup>8</sup> In Dan. Sax. the superlative degree is sometimes formed by prefixing to the adjective Típ or týp, probably derived from the Icelandic *Tit* or *Tit* the name of an idol, and signifies *supremacy* and *lordship*; and zin, zien or ziena (from *at gina to gape*, and signifies *vast, great*,) as eadig *blessed*, tpeadig *most blessed*, fæst *fast, firm, vast*, zinæst *most fast, or firm*. See p. 98, end of Note<sup>5</sup>.

<sup>9</sup> Maþe and mæst, læsse and læst, are employed in modern English to compare adjectives of more than one syllable, under the slightly varied orthography of *more, most; less, least*.

*The following mostly form the superlative by mæƿ, from mæƿ<sup>10</sup> most.*

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(Æƿƿ) <i>after</i>	æƿƿe	æƿƿemæƿ <i>aftermost.</i>
(Fopð) <i>forth</i>	fupþƿe <i>further</i>	fƿpmeƿe <i>furthermost.</i>
Inneƿeapð (inn) <i>inward</i>	inneƿe <i>more inward</i>	innemeƿe <i>innermost.</i>
Læt (late) <i>late</i>	lætƿe (latop) <i>later</i>	{ latoƿ lætemeƿe } <i>latest.</i>
Midd Middƿeapð } <i>middle</i>		midmeƿe <i>middlemost.</i>
Niðƿeapð <i>nether</i>	niðƿe (niðƿop) <i>lower</i>	niðemeƿe <i>nethermost.</i>
Nopðƿeapð (nopð) <i>northward</i>	(nopðop) <i>more northward</i>	noƿðmeƿe (Oros. p.21.) <i>most northward.</i>
(Sið) <i>lately</i>	ƿiðƿe (ƿiðop) <i>later</i>	ƿiðemeƿe <i>last.</i>
Uppƿeapð (up) <i>upward</i>	uƿƿe (uƿop) <i>upper</i>	ƿƿemeƿe <i>upmost.</i>
Uteƿeapð (ut) <i>outward</i>	uteƿe (uteop) <i>outer</i>	ƿteemeƿe <i>outermost.</i>

## CHAPTER IV.

### PRONOUNS.

31. A Pronoun<sup>1</sup>, according to the derivation of the word (*pro for*, *nomen a noun*), is a word used instead of a noun: as, "John is good, because he gets his les-

<sup>10</sup> This termination is retained in the English words *uppermost*, *topmost*, *furthermost*.

<sup>1</sup> The following note upon the origin &c. of Pronouns is from Mr. Webb's MSS. I do not however concur with all that is here stated, and especially on the Hebrew word אחד *one*.

"Pronouns must be considered merely in the light of substitutes for other words; substitutes, not essentially necessary to the use of speech and verbal communication of knowledge, though a very great and important convenience, when once invented. It does not from hence follow that they are of late origin; their first rude elements began probably almost as soon as language itself, though greatly modified and extended by subsequent usage.

"Pronouns are the luxury as well as the convenience of language, and contribute much to its polish and perfection; yet, owing to that corruption and contraction to which words of the most frequent use are ever exposed, their analytical development is attended with great difficulty. This difficulty is increased in the Anglo-Saxon by this cir-

son, and remembers what is told him." Here *he*, *his*, and *him* are pronouns, being put instead of the noun *John*.

32. They may be divided into *Personal*, *Adjective*, *Definitive*, and *Relative* pronouns. The Personal and

cumstance ;—that the primitive elements of some of its pronouns are not to be discovered either in it or in its kindred dialects, but must be sought for in tongues of remote resemblance and distant origin. So that an acquaintance with the articles, pronouns, and numerals of most of the leading languages of Europe and Asia is necessary to their complete elucidation. Pronouns are derived from nouns and verbs, or adjectives and numerals ; many are also formed by different combinations of these parts of speech.

"The first correct notion of the etymology of Pronouns was obtained from Mr. Horne Tooke's assertion, 'that the pronouns are either nouns or verbs.' Whether that great philologist included the *numerals* in either of these classes is not certain ; if he did not, his proposition requires a little enlargement, viz. that the roots of the pronouns are either nouns, verbs, or numerals.

"The numerals appear to be originally pronouns : they cannot well be considered as nouns, not being names of things ; or as adjectives, since they do not convey any idea of the quality or property of the things to which they refer, but simply of their number. In counting apples, we do not say, *one apple*, *two apples*, *three apples*, &c. but *one*, *two*, *three*, *four* ; and by the words one, two, three, four, we represent the nouns, or apples, without naming them. Here we use the numeral *pronomen before* or in *preference* to the noun. Are not the numerals then, in their primitive form and use, pronouns ?—But in whatever way this question be answered, it will make no material difference in the present inquiry, since at all events they contribute their quota to the part of speech under discussion.

"It is not pretended that the following list of elements contains the exact identical roots of the words of this class : but merely this,—that if they be not the primitive elements, they are nearly related to them ; so nearly, as to contain their essential meaning.

"Many English pronouns, springing from the same parent stock, afterwards branch off, and distinguish themselves from each other in three different ways :

"1st By a simple orthographical variation, by which they appear in different cases, or in different parts of speech ; as, *Thou*, *thy*, *thee* ; —*This*, *thus* ; —*Then*, *than*, &c.

"2ndly. By adopting, though often with great corruption, the regular adjectival terminations of the Saxon and English languages, *-en*, *-ed*, or *-t*, and *-ig*, or *-y* ; as, *Thy*, *thy-en* or *thine*.

"3dly. By combining with other elementary words,—words which in *most instances* are pronouns in other languages, though only pro-

Relative pronouns are only to be considered as invariably used in a strictly pronominal sense ; Adjective pronouns, according to the present imperfect division of language, are Adjectives or Pronouns, according to their use and position.

#### PERSONAL PRONOUNS.

33. Personal pronouns are such as are applied to persons, or to what is personified. There are five Personal pronouns in most languages, corresponding to the English *I, thou, he, she, it*, and their plurals *we, ye or you, they*.

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nominal terminations in our own ; as *He, Her, i. e. He -er*, a German personal pronoun.

“ A few words, which will not rank in either of these modes of formation, are placed by themselves (*see the following SKETCH*). Their ramifications into different parts of speech will be easily understood.

“ The orthographical variations will explain themselves : the Saxon adjective terminations are *-en, -ed, or -t, and -iz, or -y*, which signify *add*, that is, add the noun to which the said adjective belongs ; as *Thine, thy-en, i. e. thy-add* (perhaps) *head, &c.*

“ The most important of the pronominal terminations are the Greek numerals *εις, μια, εν, one*, which appear to form likewise the cases of the English pronouns. The German *Er man, it, or that*. *Δι* is the plural of the Saxon *De, heo, hȳt*. *Lic* is originally a noun meaning *body* : as an adjective it is the root of our word *like*, and termination *-ly*. *Se* is the Saxon article *Se, þeo, þat*, and means *said*.

“ It is most probable that the pronoun of what we call the third person, was employed first ; but in the present inquiry they will be taken in their usual order.

“ *First Person*.—The numeral *One* appears to be the actual root of the pronoun *I*, of the first person, adopted into several ancient and modern languages from one common source.

“ The Greek and Latin *Ego* is probably a compound word, the *o* being the masculine of the Greek article *ὁ, ἡ, το*. It exists in a simpler form in the German *Ich*, and the Saxon *Ic*, and is probably derived from an ancient numeral.

“ The most ancient dialect now extant in which it is to be met with is the Hebrew, where it is the numeral *Ech one, Ezek. xviii. 10* ; and from which it may be traced into several other kindred tongues. See *Patrick's Chart of the Ten Numerals*.

“ As a pronoun, the word *Ech, Eg-o Ich, Ic or I*, means *one or first*.

“ The word *Echad* is, indeed, generally employed in the Hebrew to signify one ; but any person examining the structure of that venerable

Personal pronouns admit of *Person* and *Gender* as well as *Number*.

34. There are three persons in each number, who may be the object of any discourse: the *first* person, who *speaks*; the *second*, who is *spoken to*; and the *third*, who is *spoken of*. In Saxon and English they stand thus:

SINGULAR.	PLURAL.
1st Person. Ic <i>I</i>	1st Person. Ye <i>we</i>
2nd Person. Ðu <i>thou</i>	2nd Person. Ge <i>ye or you</i>
3rd Person. Ðe, heo, hit, <i>he, she, it.</i>	3rd Person. Ði <i>they.</i>

language will at once perceive that Echad is verbalized from Ech the more simple, and therefore more primitive form. Thus Ech, the numeral *one*, becomes the verb Echad *univit*, he *one-ed*, or *united*; and being again taken back to its numeral signification with this verbal ending, it nearly supplanted its parent Ech.

“*Second Person.*—As the first person has been formed from the first of the numerals, the second may be easily conceived to have been the next number, or *two*, and accordingly, in a great many languages the numeral 2, Duo, du, tu, &c. discovers such orthographical similarity with the pronoun Thou (Anglo-Saxon Ðu), as to leave but little doubt of their original identity.

“*Third Person.*—The third person is by far of most common occurrence, and is of verbal derivation. In Anglo-Saxon it is formed thus:

Simple Verb.	Ancient Preterite.	Preterite Adjectived, or Past Participle.
Ðætan to call, to name.	Ðe, heo called, said.	Ðýt i. e. Ðæ-ed, hæ-et, hæ-t, hit, it, said or mentioned.

These three words of the third person Ðe, heo, hýt, have exactly the same signification; that is, *named, mentioned, said*; or, as we more commonly and accurately say, *aforsaid, before mentioned, before named*: a preceding substantive, distinctly implied, being essential to the existence of a pronoun. The Italian word *Ditto* may be employed in the same manner; as, ‘The man is merry, he laughs, he sings,’ or ‘The man is merry, *ditto* laughs, *ditto* sings.’ Ðe, heo, hýt, have the same signification with *Ditto*, i. e. *Dicto*, from the Latin word *Dictus*, *said*.

“Ðe, heo, hýt, were originally without number or gender; but for convenience and greater precision they were modified in the plural into Ði and hiz *they*; and for the genders, Ðe *he*, was applied to masculine nouns, heo *she*, to feminine, and hýt *it*, to neuter ones.”

For a more extended Etymology, &c. of the English pronouns, see the following SKETCH.

# SKETCH of the Etymology, Composition,

RADICALS.	ARTICLES.		PRONOUNS.			
	Primitive.	Adjectivized.	Orthographical variation.	Adjectived termination.	Pronominal termination.	Miscellaneous formations.
From the Numeral ONE.	Greek <i>us</i> — <i>α. iv</i> A. S. an	} a an	es, is, 's of th	e Possessive case one (Scotch) any, i. e. an-ig		another
Wickliffeo, on				one, i. e. o-en	one's ones, pl. } i. e. one us	none
Greek <i>μια</i>			Me	my, i. e. me-ig		myself
<i>μεις</i>			Moi (French)	mine, i. e. my-en		Ma-dame
Hebrew Ech			Ego	Mon (French)		Mon-sieur
			Ich (German)			
			Ic (A. S.) I			
From the Numeral Two.	Greek <i>δύο</i>		Two, twa			
			Tu (Latin)	tuus (Latin)		
			Thu (A. S.)	thy, i. e. thu-ig		thysself
			Thou	thine, i. e. thu-en		
			Thee			
			Ba (A. S.)			Both, i. e. ba-eth
From A. Sax. Verb <i>Hætan</i> (to call.)	A. S. He (said)		He		His, i. e. he-us Her, i. e. he-er Hers, i. e. her-us	Herself
					Him, i. e. he-μια	Himself
				Hyt, i. e. He-ed		She, i. e. se-heo
				It	Its, i. e. it-us	Itself
A. S. <i>Wer</i>			Wir (German)			
			We			
			Us		Our	Ourselves
			Ye		Ours	
			You		Your	Yourself
					Yours	Yourselves
From the Saxon Verb <i>Dean</i> , to assume, take, speak before. (Tooke, Vol. ii. p. 60.)	A. S. <i>Tha</i> (said)	The		That, i. e. tha-ed	This, } These, } i. e. Tha-us Those, }	They, i. e. the-hi Them, i. e. the-him Themselves
					Their, i. e. tha-er Theirs, i. e. their-us	'tother
A. S. <i>Hwa</i>			Who		Whose, i. e. hwa-us Whom, i. e. hwa-μια	Who { ever so soever Whomsoever What { ever soever Which, hwa-lic Whichsoever Whichever either i. e. hwa-other
				What, i. e. hwa-ed		Such, swa-lic
A. S. <i>Swa</i>						



*and Ramifications of the English Pronouns.*

ADVERBS.				NOUNS, VERBS, ADJECTIVES, CONJUNCTIONS, and PREPOSITIONS.
graph. tion.	Adjectived termination.	Pronominal termination	Miscellaneous formations.	
	Mid, i. e. me- ed	Once, i. e. one-us	only, onelike anon, in one alone, all one  amid } in midst amidst }	As, i. e. us (conjunction)  Oneness } (Nouns) Unity } Midst, Middle } Middling, Midmost (adj.) ium } (nouns) Med- { iety } iocrity } Moiety (noun), (one part, i. e. half) Ego- { tism } (nouns) (Egregious?) tist } tize (verb)
		Twice, i. e. twa-us	atwo, in two	{ Twist, twine, (n. and v.) entwine (verb) Twain, twin, twinborn (adj.) Be- { tween } (prep.) twixt }
		Bis (Latin)		Both (conj.) Binus (Lat. adj.) { Combine (verb), uncombined (adj.) combination (noun).
		Hence, i. e. he-en-us Here, i. e. he-er	Hence { forth forward Here { to tofore after Hither Hither { to ward	
i. e. us  i. e. er	Than } Then } tha-en	Thence, i. e. tha-en-us	Thence { forth forward There { about, after, at, by, fore, from, in, in- to, of, on, out, to, unto, upon, un- der, with, withal Thither, i. e. tha-other Thither { to ward	That } Than } (conj.)
	When, hwa-en	Where, i. e. hwa-er Whence, i. e. wha-en-us	Where { about, at, as, by, ever, fore, in, of, on, so, soever, to, upon, with When { ever soever Whencesoever	
			Also	Whether (conj.)

Gender only refers to the third person singular. In this respect the Saxon is as correct as the English. The third person, or person spoken of, being absent, the gender could not be known, but by an alteration in the pronoun. A variation is unnecessary with respect to the first and second persons, who, being spoken to, must be always present when mentioned.

### DECLENSION OF PERSONAL PRONOUNS.

35. The First Person is thus declined.

SINGULAR.		PLURAL.	
N. Ic	<i>I</i>	N. ȳe or ȳit <sup>b</sup>	<i>we</i>
G. Mīn	<i>of me</i>	G. Uȳe or unceȳ <sup>a</sup>	<i>of us</i> <sup>a</sup>
D. Mē	<i>to or by me</i>	D. Uȳ or unce <sup>c</sup>	<i>to or by us</i>
A. Mē <sup>a</sup>	<i>me.</i>	A. Uȳ or ȳit <sup>d</sup>	<i>us.</i>

<sup>a</sup> mec, mek, meh, in Dan.-Sax.  
like the Gothic **MĪK** *me.*

<sup>c</sup> unge and unceȳum.

<sup>b</sup> poe and ȳih in Dan.-Sax.

<sup>d</sup> ȳic, ȳich, ȳig and ȳih in Dan.-Sax.

36. The Second Person is modified thus :

SINGULAR.		PLURAL.	
N. Ȫu	<i>thou</i>	N. Ġe or ȳȳt	<i>ye or you</i> <sup>a</sup>
G. Ȫin	<i>of thee</i>	G. Ġopeȳ or inceȳ <sup>b</sup>	<i>of ye</i>
D. Ȫe	<i>to or by thee</i>	D. Ġop or incȳum <sup>c</sup>	<i>to or by ye</i>
A. Ȫe <sup>a</sup>	<i>thee.</i>	A. Ġop or inc <sup>c</sup>	<i>ye or you.</i>

<sup>a</sup> Ȫec and ȳeh in Dan.-Sax.

<sup>c</sup> ȳeop and in Dan.-Sax. iuch, iuh, iuih, iuich, eoȳic, ioȳih, ȳeioȳ.

<sup>b</sup> iueȳ, iueȳpe and iuoȳ.

<sup>a</sup> ȳit is similar to the Gothic **ȳIT** *we two*, and ȳȳt to **ȳIT** *you two*. They are generally considered as the Saxon dual, and are thus declined.

DUAL.		DUAL.	
N. ȳit	<i>we two</i>	N. Ġȳt <sup>b</sup>	<i>you two</i>
G. Unceȳ	<i>of us two</i>	G. Inceȳ	<i>of you two</i>
D. Unceȳum <sup>a</sup>	<i>to us two</i>	D. Inceȳum <sup>c</sup>	<i>to you two</i>
A. ȳit	<i>us two.</i>	A. Inc	<i>you two.</i>

<sup>a</sup> The Dat. has also unce and unge.

<sup>b</sup> For ȳȳt we have incȳt, as if from inc ȳȳt. <sup>c</sup> It is also inc.

This is the only form in which there is the least appearance of a

## 37. The Third Person is inflected thus :

## SINGULAR.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. He <sup>a</sup> <i>he</i>	Heo <sup>d</sup> <i>she</i>	Hit <sup>g</sup> <i>it or that</i>
G. Hir <sup>b</sup> <i>of him</i>	Hire <sup>c</sup> <i>of her</i>	Hir <i>of it or that</i>
D. Him <i>to him</i>	Hire <i>to her</i>	Him <i>to it or that</i>
A. Hine <sup>e</sup> <i>him.</i>	Hir <sup>f</sup> <i>her.</i>	Hit <i>it or that.</i>

## PLURAL.

*Masc. Fem. and Neut.*

N. Hi <sup>h</sup> <i>they</i>
G. Hira <sup>i</sup> <i>of them</i>
D. Him <sup>k</sup> <i>to, from, &amp;c. them</i>
A. Hi <sup>l</sup> <i>them.</i>

<sup>a</sup> The Article Se is used for he ;  
as, *je mot gecypan prið að, He*  
*ought to swear with an oath.* L. L.  
Inæ. c. 16.

<sup>b</sup> hýr. <sup>c</sup> higræ. <sup>d</sup> hio.

<sup>e</sup> hýre, hire.

<sup>f</sup> heo and hig.

<sup>g</sup> hýt.

<sup>h</sup> hig, hýg, hio, hia, heo, hi—  
heom, *they themselves.*

<sup>i</sup> hýra, hiora, heora : heora  
commonly Feminine, heorum,  
hepe, and hep.

<sup>k</sup> heom.

<sup>l</sup> hig and heo.

He, heo, hit, in Dan.-Sax. is often redundant, being joined to articles, nouns, and pronouns, for the sake of greater emphasis or distinction, as *ðær he þalra he blasphemeth.*

Dual in the Anglo-Saxon language. It is very questionable whether this fragment of a dual is to be considered as the real dual number. We find *je we* and *ge ye* are commonly used when two are signified. *Ic forðgeaf eow, I have given you.* Gen. i. 29. *Ge ne æton, Ye eat not, or shall not eat.* Gen. iii. 1. *þ ge ne æton that we should not eat.* Gen. iii. 3. The plural is as often used as the dual : hence Cædmon, when he represents Abraham speaking to his two servants, has *Reyðað incit hep, Remain you here,* p. 62. l. 2. In Gen. xxii. 5, it is *Anbiðað eow hep, Remain or abide you here.* Ðu in Saxon is exactly like its Gothic sister **þu** *thou.*

38. Adjective Pronouns are so called, because, like regular adjectives, they have no meaning till joined with a noun; as, Upe fæder, OUR *father*; Ðpæt yf þin nama: *what is THY name?*

Those adjective pronouns which are derived from the personal, are only the genitive cases of the personal pronouns, taken and declined as adjectives: thus

Min <i>my</i> , is the genitive singular of	} 1c I.
Upe <i>our</i> , is the genitive plural of	
Unceþ <i>our</i> , is the genitive of þit.	
Ðin <i>thy</i> , is the genitive singular of	} þu thou.
Eopeþ <i>your</i> , is the genitive plural of	
Inceþ <i>your</i> , is the genitive of ȝyt.	

When these genitive cases are put in the adjective form they will appear thus:

M. & N.	Fem.	M. & N.	Fem.
Min <i>my</i>	Minc <i>my</i>	Eopeþ <i>your</i>	Eopeþe <i>your</i>
Upe <i>our</i>	Upe <i>our</i>	Inceþ <i>your</i> <sup>3</sup>	Inceþe <i>your</i>
Unceþ <i>our</i> <sup>3</sup>	Unceþe <i>our</i>	Ðin <i>his</i> <sup>4</sup>	Ðine <i>hers</i>
Ðin <i>thine</i>	Ðine <i>thy</i>	Ðylf <i>self</i>	Ðylfe <i>self</i> .

Adjective pronouns for the most part are declined like common adjectives.

39. Min *my* is thus declined, exactly like the adjective ȝoð *good*.

#### SINGULAR.

Masc. & Neut. (meus -um).	Fem. (mea).
N. Min <i>mine or my</i>	N. Mine <i>mine or my</i>
G. Min-er <i>mine or of my</i>	G. Min-pe <i>of mine or my</i>
D. Min-um <i>to or from my</i>	D. Min-pe <i>to or from mine</i>
A. Min-ne <sup>a</sup> <i>mine or my</i> .	A. Min-e <i>mine or my</i> .

<sup>a</sup> The neuter gender in the Acc. case generally has min.

<sup>3</sup> For the method of declining unceþ and inceþ, See Note in following page.

<sup>4</sup> Ðin *his*, is like the Gothic **SEINS** (suus) *his own*.

## PLURAL.

*Masc. Fem. and Neut. (mei, meæ, meæ.)*

N. Min-e *mine or my*

G. Min-pa<sup>a</sup> *of mine or my*

D. Min-um *to or from mine or my*

A. Min-e *mine or my.*

<sup>a</sup> In Dan.-Sax. menpa.

In the same manner is declined Ðin *thy*, and Sin *his*; but Ðin *thy* in Dan.-Sax. makes in the Gen. Plur. þenpa.

40. Upe or uncep *our*, is thus declined<sup>b</sup>:

## SINGULAR.

*Masc. & Neut.*

*Fem.*

N. Upe<sup>a</sup> *our noster -rum* Up-e *our nostra*

G. Up-er<sup>b</sup> *of our* Up-pe *of our*

D. Up-um<sup>c</sup> *to or from our* Up-pe *to or from our*

A. Up-ne<sup>d</sup> *our.* Up-e *our.*

<sup>a</sup> uꝛep and uꝛꝛep.

<sup>c</sup> uꝛꝛum.

<sup>b</sup> uꝛꝛeꝛ and in the Neuter uꝛe or uꝛe.

<sup>d</sup> uꝛꝛe.

<sup>b</sup> When two were signified, the Anglo-Saxons often used uncep and mcep instead of upe and eoꝛep; they are, therefore, commonly considered as the dual number of upe, and eoꝛep; but as uncep and mcep are very seldom used, even when two are spoken of, it was considered better to put them in the Notes, than to make a regular Dual Number. They are thus declined:

## SINGULAR.

*Masc. and Neut.*

*Fem.*

N. Uncep *our noster nostrum* Uncepe *our nostra*

G. Unceꝛ<sup>a</sup> *of our* Unceꝛꝛeꝛ *of our*

D. Unceꝛum<sup>b</sup> *to or from our* Unceꝛꝛeꝛ *to or from our*

A. Unceꝛꝛeꝛ *our.* Unceꝛꝛeꝛ *our.*

## PLURAL.

*Masc. Fem. and Neut.*

N. Unceꝛ<sup>c</sup> *our two nostri, æ; a*

G. Unceꝛꝛa *of our two*

D. Unceꝛum<sup>d</sup> *to or from our two*

A. Unceꝛe *our two.*

<sup>a</sup> Contracted for unceꝛꝛeꝛ.

<sup>c</sup> For unceꝛꝛeꝛ.

<sup>b</sup> For unceꝛꝛum.

<sup>d</sup> For unceꝛꝛum.

Incep, inceꝛꝛeꝛ, or inceꝛꝛeꝛ (as the Greek σφωτερος -α -ον) *your, of you two*, is declined like uncep (γωτερος -α -ον) *our, of us two*.

## PLURAL.

*Masc. Fem. and Neut.*N. Uþ-e      *our* nostri -æ -aG. Uþ-þa      *of our*D. Uþ-um      *to or from our*A. Uþ-e      *our.*41. Eoþen or incept *your*, is thus declined <sup>6</sup> ;

## SINGULAR.

*Masc. and Neut.**Fem.*N. Eoþen      *your*vester -rum Eoþen-e <sup>a</sup> *your* vestraG. Eoþen-er      *of your*      Eoþen-þa *of your*D. Eoþen-um      *to your*      Eoþen-þe *to or from your*A. Eoþen-ne      *your*      Eoþen-e *your.*

## PLURAL.

*Masc. Fem. and Neut.*N. Eoþen-e <sup>b</sup> *your* vestri, -æ, -aG. Eoþen-þa      *of your*D. Eoþen-um <sup>b</sup> *to or from your*A. Eoþen-e      *your.*<sup>a</sup> Eoþne<sup>b</sup> Iuþne in Dan.-Sax.

Other pronouns ending in -en are declined like eoþen *your*.

42. The personal pronoun of the third person has no declinable adjective pronoun, but the sense of it is always expressed by the genitive case of the primitive of the same gender and number; namely, by hīr, hīra, hīpe, heopa, which are called reciprocals, because they always refer to some preceding person or thing, and generally the principal noun in the sentence: as, Rachel peop hīpe beapn: *Rachel wept (for) HER barns.* Matt. ii. 18. De soðlice hīr folc halgeded fram hīpa rýnnum: *He truly shall save HIS people from THEIR sins.* Matt. i. 21.

<sup>6</sup> See Note in preceding page.

If it be wished to define the reciprocal sense in *hīr*, *hīpe*, *hīpa*, more accurately, the definitive word *agen* *own* is subjoined: as, *Ða þæra riceþa ealdor flāt hīr agen neaþ*: *Then the chief of the Priests slit HIS OWN clothing.* Matt. xxvi. 65. *Se þe be hīm rylfum rppýcð recð hīr agen pulðor*: *He who speaketh concerning himself seeketh HIS OWN glory.* John vii. 18. *To hīr agenne þearfe*: *To HIS OWN necessity.*

By the poets this reciprocal sense of *hīr*, *hīpe* &c. is sometimes expressed by *rin* and *rine* (suus -a -um) *his own*: as, *Brego engla beceah eazum rinum*: *The ruler of the angels (God) saw with HIS eyes.* Cæd. xxiii. 25. *ƿið ðrihten rinne*: *Against HIS Lord.* Cæd. vii. 20. *Oƿfloh broþor rinne*: *He slew HIS OWN brother.* Cæd. xxiv. 4. *Agif Abrahame iðere rine*: *Give to Abraham HIS OWN woman or wife.* Cæd. lvii. 12.

43. *Sýlf* or *rýlf*, *rýlfe* or *rýlfe*, or sometimes *rylf*, *self*<sup>7</sup> is declined like the common adjective; but it

<sup>7</sup> *Sýlf* or *rýlfe* is of the same origin as the Gothic **SIALFA** or **SIALFZ** *self*; and so is the Cimbric **SIALF**, *self*.

I add Dr. Johnson and Mr. Todd's remarks on the English word *self*. The former says, "Compounded with the personal pronoun *him*, *self* is in appearance an adjective: joined to the adjective pronouns *my*, *thy*, *our*, *your*, it seems a substantive. Even when compounded with *him*, it is at last found to be a substantive, by its variation in the plural, contrary to the nature of English adjectives; as *himself*, *themselves*. Mr. Todd observes, that Dr. Johnson has very rightly established the primary signification of *self* to be that of an adjective; but, in its connexion with pronouns, he seems rather inclined to suppose it a substantive: first, because it is joined to possessive or adjective pronouns; as *my*, *thy*, *her*, &c. and secondly, because it has a plural number, *selves*, contrary to the nature of the English adjective. The latter reason, I think, cannot have much weight, when it is remembered that the use of *selves*, as the plural of *self*, has been introduced into our language since the time of Chaucer. *Selven*, which was originally the accusative case singular of *self*, is used by him indifferently in both numbers: *I myselven*, *ye yourselven*, *he himselven*. The former reason will also lose its force, if the hypothesis which I have ventured to propose shall be admitted: viz. that, in their combinations with *self*, the pronouns *my*, *thy*, *her*, *our*, *your*, are not to be considered as possessive or adjective, but as the old oblique cases of the personal pro-

is often joined with other pronouns, and then it is either indeclinable or thus modified :

SINGULAR.		PLURAL.	
N. Icŷylſ	<i>I myself</i>	Perŷylſe	<i>we ourselves</i>
G. Minŷylſer	<i>of myself</i>	Uperŷylſpa	<i>of ourselves</i>
&c. &c.		&c. &c.	
N. Ðurŷylſ	<i>thyself</i>	Gerŷylſe	<i>ye yourselves</i>
G. Ðinŷylſer	<i>of thyself</i>	Eoperŷylſpa	<i>of you your-</i>
&c. &c.		&c. &c.	<i>[selves</i>
N. Herŷylſ	<i>he himself</i>	Hiŷylſe	<i>they themselves</i>
G. Hiŷylſer	<i>of himself</i>	Hiſarŷylſpa	<i>of they them-</i>
&c. &c.		&c. &c.	<i>[selves</i>
N. Heorŷylſe	<i>she herself</i>	Hiŷylſe	<i>they themselves</i>
G. Hiſerŷylſe	<i>of herself</i>	Heoſarŷylſpa	<i>of they them-</i>
&c. &c.		&c. &c.	<i>[selves</i>
N. Hiſſŷylſ	<i>itself</i>		
G. Hiſſŷylſer	<i>of itself</i>		
&c. &c.			

nouns *I, thou, she, we, ye*. According to this hypothesis, the use of these combinations, with respect to the pronouns, is almost solecistical; but not more so than that of *himself* in the nominative case, which has long been authorised by constant custom: and it is remarkable, that a solecism of the same sort has prevailed in the French language, in which *moi* and *toi*, the oblique cases of *je* and *tu*, when combined with *même*, are used as ungrammatically as our *my* and *thy* have just been supposed to be, when combined with *self*: *Je l'ai vu moi-même, I have seen it myself*; *Tu le verras toi-même, thou shalt see it thyself*. And so in the accusative case, *moi-même* is added emphatically to *me*, and *toi-même* to *te*. It is probable, I think, that these departures from grammar, in both languages, have been made for the sake of fuller and more agreeable sounds. *Je-même, me-même, and te-même*, would certainly sound much thinner and more languid than *moi-même* and *toi-même*: and *myself, thyself, &c.* are as clearly preferable in point of pronunciation to *Iself, meself, thouself, theeself, &c.* though not all, perhaps, in an equal degree. It should be observed, that *itself*, where a change of case in the pronoun would not have improved the sound, has never undergone any alteration."

Mr. Tyrwhitt says, "It may be proper here to take notice of the English pronoun or pronominal adjective *self*, which our best grammarians, from Wallis downwards, have attempted to metamorphose into a substantive. In the Saxon language it is certain that *ŷylſ* was



*Silf* is also annexed to nouns: as *Petrurylf* *Peter's self*. *Cristrylf* range "*Pater Noster*" æpost. *Christ himself sang "Pater Noster" first*. Elstob's Hom. St. Greg. xxxvi. Pref.

## DEFINITIVES.

44. Words that define or point out individuals or classes may be justly termed Definitives.

declined like other adjectives, and was joined in construction with pronouns personal and substantives, just as *ipse* is in Latin. They said, *ic sylf*, *Ego ipse*, *min sylfer*, *mei ipsius*; *me sylfne*, *me ipsum*, &c. *Petrur sylf*, *Petrus ipse*, &c. See sect. 43. In the age of Chaucer, *self*, like other adjectives, was become undeclined. Though he writes *self*, *selve*, and *selven*, those varieties do not denote any distinction of case or number; for he uses indifferently, *himself* and *himselven*; *hemself* and *hemselven*. He joins it with substantives, in the sense of *ipse*, as the Saxons did. *Canterb. Tales*, v. 2862. In that *selve* grove, *in illo ipso nemore*. v. 4535. Thy *selve* neighebour, *ipse tuus vicinus*. But his great departure from the ancient usage was with respect to the pronouns personal prefixed to *self*. Instead of declining them through the cases which they still retained, he uses constantly *myself* for *Isel* and *meself*; *thysel* for *thousel* and *theesel*; *himself* and *hireself*, for *hesel* and *shesel*: and, in the plural number, *oursel* for *wesel* and *ussel*; *yoursel* for *yesel* and *yousel*; and *hemself* for *theyself*. It would be vain to attempt to defend this practice of Chaucer upon any principles of reason or grammatical analogy. All that can be said for it is, that perhaps any regular practice was preferable to the confusion and uncertainty which seem to have prevailed before.

"Accordingly, the writers who succeeded him following his example, it became a rule, as I conceive, of the English language, that personal pronouns prefixed to *self* were only used in one case in each number; viz. those of the first and second person in the genitive case, according to the Saxon form; and those of the third, in the accusative.

"By degrees, a custom was introduced of annexing *self* to pronouns in the singular number only, and *selves* (a corruption, I suppose, of *selven*) to those in the plural. This probably contributed to persuade our late grammarians that *self* was a substantive, as the true English adjective does not vary in the plural number. Another cause of their mistake might be, that they considered *my*, *thy*, *our*, *your*, to which *self* is usually joined, as pronouns possessive; whereas I think it more probable that they were the Saxon genitive cases of the personal pronouns. The metaphysical substantive *self*, of which our more modern philosophers and poets have made so much use, was unknown, I believe, in the time of Chaucer." (See Tyrwhitt's *Essay on the Language &c. of Chaucer*.)

Se the.....	Þīr this
Ænīȝ, ænī any .....	Nænīȝ none
Ænīlīc or ænīlīȝ each one .	Sum some
Eal } all.....	{ Auþer other
Ælc }	
Ælc-uhȝ any thing .....	Nan-uhȝ nothing
Ylc, ylce same .....	Spīlc, ȝpīlc such
Æȝðer either.....	Naðer neither
Apīht ought, any thing. .	{ Nopīht } nought, nothing.
	{ Napīht }

These and some other words are definitives ; but *Se the*, commonly called an article, and *Þīr this*, generally denominated a demonstrative pronoun, will require the first and most particular attention.

*Declension of the Article\* and other Definitives.*

45. The article or definitive *re*, *reo*<sup>9</sup>, *þæt*, *the*, *that*, has three genders, and is thus declined :

\* An article is a word prefixed to substantives to direct and limit their application, either to a single thing not previously mentioned or known, or to a single thing or a number of things already known or mentioned : as, *an eagle, a garden, the woman*. Substantives may be said to be already known, when they have been talked of, mentioned, or understood before. In the former case the article is said to be Indefinite ; in the latter, Definite.

It is here we shall discover the use of the two English articles *A* and *The*. *A* respects our primary perception, and denotes individuals as *unknown*. *The* respects our secondary perception, and denotes individuals as *known*. To explain by example :—I see an object pass by, which I never saw till then : What do I say ? *There goes a beggar with a long beard*.—The man departs, and returns a week after : What do I say then ? *There goes the beggar with the long beard*. The article only is changed—the rest remains unaltered. Harris's *Hermes*, vol. i. p. 215.

The necessity of the article arises from the necessity of what are termed common nouns or general terms, which are by far the greater number of nouns ; and its use is to reduce their generality, by enabling us occasionally to employ common or general terms instead of proper nouns : so that the article, when joined to a common noun, becomes a substitute for another word ; which, though a proper name, is commonly of more limited use, and consequently not equally well known. Thus joined, it becomes a great convenience, in supplying

## SINGULAR.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. Se <sup>a</sup>	Seo <sup>d</sup>	Ðæt <sup>h</sup> <i>the, that</i>
G. Ðær	Ðæpe <sup>c</sup>	Ðær <sup>i</sup> <i>of the, that</i>
D. Ðam <sup>b</sup>	Ðæpe <sup>f</sup>	Ðam <sup>b</sup> <i>to, from, &amp;c. the, that</i>
A. Done <sup>c</sup>	Ða <sup>g</sup>	Ðæt <sup>h</sup> <i>the, that.</i>

<sup>a</sup> ſeo, þone, þæne, and þæt.

<sup>b</sup> þæm, þan, þon, þi, and in  
Dan. Sax. þý and þiz.

<sup>c</sup> þæn, þæne, þene, and þanne.

<sup>d</sup> ſe, ſio, þær, þeo, þeo, and þæt.

<sup>e</sup> þepe

<sup>f</sup> On is sometimes added to  
þæpe : as þæpon in *ed.*

<sup>g</sup> þæne.

<sup>h</sup> þæt.

<sup>i</sup> þiz, þaz.

the place of a word or name, either not in the language, or not known so well to ourselves and to the persons with whom we are conversing.

*The* is called the definite article, and is the imperative mood of the Saxon *Dean to take*. Tooke, vol. ii. p. 60. See Crombie's *Etymology*, p. 63 and 64.

The indefinite articles are *an* and *a*. *An* is the original word always used by the Saxons; for they wrote an *treop a tree*; an *peopa a few*, which succeeding times contracted into *a*. It is the numeral adjective (anc, æn, an,) *one*; applied as the French and Italians apply their numerals *un, une*, the Dutch their *een*, and the Germans their *ein*. See Crombie's *Etymology*, p. 57.

By whatever term *a* and *an* be designated, it seems evident that they were originally synonymous with the name of unity: hence they cannot be joined to a plural noun.

In languages that have no indefinite article, the word *alone* is used in the indefinite sense. Thus in English, which has no indefinite article in the plural number, *men* means *any men*; and *the men*, *some particular men*: in the same manner as *a man* means *any man*; and *the man*, *some particular man*. See Crombie's *Etymology*, &c. p. 52; Harris's *Hermes*, p. 214; Grant's *English Grammar*, p. 23; Tooke, vol. i. p. 58.

<sup>a</sup> The article *ſe*, *ſeo*, sometimes signifies *that*: as, *Se man ƿoppýnð of Iſrahela ƿolce*, Exod. xii. 15, *THAT soul shall perish from the people of Israel*. The Latin Vulgate has "Peribit anima illa de Israel." The original Hebrew has not only the article *ה* (*ē*), often signifying *that*, but *ההוא* (*ēhūwā*), another definitive, pointing out the person more definitely: as, *That or that very soul*, &c. *ונכרתה הנהיה מִסֵּרָל* (*ūnēkērtē ēnēpēs ēhūwā mīserāl*). The Greek Septuagint has followed the Hebrew, using two definitives—the article *ἡ* *the* or *that*, and *ἐκείνη*. *Ἐξολοθρευθήσεται ἡ ψυχὴ ἐκείνη ἐξ Ἰσραὴλ*. Another example of *ſe* being used for *that*, is John vi. 10: *On þære ƿrope ƿær mýcel gærz*, *In THAT place was much grass*. The Greek is *Ἦν δὲ χορτὸς πολὺς ἐν τῷ τόπῳ*. Here *τῷ* is the article signifying *that*. The Latin

## PLURAL.

*Masc. Fem. & Neut.*N. Ða<sup>a</sup> *the, those*<sup>10</sup>G. Ðæpa<sup>b</sup> *of the, those*D. Ðam<sup>c</sup> *to or from the, those*A. Ða *the, those.*<sup>a</sup> In Dan. Sax. þiu, þý; and in the N. S. teẏẏ and teẏý.<sup>c</sup> þæm, þam, þon, þi, and in Dan. Sax. þý and þiȝ.<sup>b</sup> In N. S. teẏẏna and teẏýþa.

The Anglo-Saxon article is prefixed both to proper and common names<sup>11</sup>: *re* is put before masculine nouns; as, *re man the man*, and *re Iohanneſ John*: *reo* before feminine nouns; as *reo wifman the woman*, and *reo ſcþelflede Æthelfleda*: and *þæt*<sup>12</sup> before neuter nouns; as, *þæt ræd the seed*.

46. The use of the article may be seen in the following

## EXAMPLES.

The Nominative Masculine, Feminine and Neuter:—

Seo rapel ýſ ma þonne mett. ȝ *re* lichama ma

would be *illo*: as, “Herba autem multa erat in *illo* loco.” For the derivation of *re* and *reo*, see Note<sup>16</sup>.

<sup>10</sup> Ða signifies *those* as well as *the*: as, Gehýpan þa þing þe ge gehýpað, *To hear those things that ye hear*: Matt. xiii. 17.

<sup>11</sup> The Anglo-Saxons not only used their article before common nouns, but before proper names, as the Greeks used *ὁ, ἡ*, and the Italians *il* and *la*. The former wrote *ὁ Αλεξανδρος Alexander*; the latter, *il Tasso, Tasso*; and the Saxons, *Foſ þæne Depodem, For Herod*: Matt. ii. 22. Ðær Dælender modop, *The Saviour's mother*: he was called Dælend, from *hælan to heal*. The Italian *il, lo, la*, derive their origin from the Latin *ille he, the, that*; and the French *le* is evidently from *ille*; the former syllable, *il*, expresses *he*, and the latter, *le*, denotes *that*; unemphatically serving as the definite article. Hickes's *Thesaurus*, vol. i. p. 8: and Crombie's *Etymology*, 8vo. p. 63.

<sup>12</sup> The definitive *þæt* or *þat* *that*, often appears to signify only *the*: as, Ðæt gode ræd, *The good seed*: Matt. xiii. 38. Ðæt flod, *The flood*. Matt. xxiv. 39. Ðæt word, *The word*. Matt. xiii. 20.

When set before masculine or feminine nouns, it also often signified only *the*: as, Ðæt wif, *The woman*. Matt. xxii. 27. Ðæt folc, *The people*. Numb. xi. 4.

þonne ꝥ þear, *THE soul is more than meat, and  
THE body more than THE clothing.*

## Genitive

## Masculine

þær: as, Ne eart þu þær Cæreper fneond, *Thou  
art not (the friend of Cæsar, or) Cæsar's friend.*  
John xix. 12.

## Feminine

þære: as, Ðære Ðerodiadircian dohtur, *The  
daughter of Herodias (or Herodias' daughter).*  
Matt. xiv. 6.

## Dative

## Masculine

þam: as, And cpæð to þam Hælende, *And said to  
THE Saviour.* John xix. 9.

## Feminine

þære: as, Of þære týde, *Of or from THE (that)  
time.* John xix. 27.

## Accusative

## Masculine

þone: as, Ðuph þone pitegan, *By THE prophet.*  
Matt. i. 22.

## Feminine

þa: as, Ða rtodon pð þa node, *They stood near  
THE cross.* John xix. 25.

## Neuter

þ: as, Nim ꝥ cild, *Receive THE child.* Matt. ii. 13.

*Use of the Article in the Plural.*

## EXAMPLES.

## Nominative

þa: as, ꝥ þa lichama ne punodon on node, *That  
the bodies remain not on the cross.* John xix. 31.

## Genitive

þæra: as, Manega þæra Iuda pæddon þis gepnit,  
*Many of THE Jews read this title.* John xix. 20.

## Dative

þam: as, On þam dagum com Iohanner, *In THOSE  
days came John.* Matt. iii. 1.

## Accusative

þa: as, ðeþoder clýpode þa tungel-þitegan, *Herod called THE (star-diviners) astrologers.* Matt. ii. 7.

Se is sometimes put for he *he*.

47. Se, reo, þe, þeo, þæt, used in Saxon for *qui, quæ, quod, who* and *which*: as, fEneaf re, *Eneas who*; ofep þæne, *over whom*; re par, *who was*. Luke i. 23; re iŕ zenemed, *who is called*. Luke vi. 15; ealle þæt he ahte, *all that he had*. Matt. xviii. 25; rum piŕ reo hæfde, *a certain woman who had*, &c. Luke xiii. 11; be ælcon poŕde þe of Godeŕ muŕe ƶæð, *by every word which goeth out of God's mouth*. Matt. iv. 4.

Observe also, þe<sup>13</sup> is the English definite article *the*; and in Anglo-Saxon it is set before nouns in any case, and in both numbers: as, Iohanner þe fulluhtepe cƳæþ, *John the Baptist saith*. Ðu mæƶ þe læce hælan þe punð, *how can the physician heal the wound*. Bede.

De, together with the personal pronoun or article after which it is placed, frequently stands only for the relative word *who*; which relative is always of the same person as the pronoun expressed in Saxon: as, ic þe ŕtande is *who stand*, and not *I who stand*; for ic and þe together only stand for *who* of the first person. This is seen from the whole passage: Ic eom Gabriel, ic þe ŕtande beŕonan Gode, *I am Gabriel, who stand before God*; þu þe ƶelyŕðeŕt, (*qui credidisti*), *who believedst*; re þe com on Ðrihtneŕ naman, (*qui venit in nomine Domini*), *who cometh in the Lord's name*. Mark xi. 9; fædeŕ upe þu þe eaŕt, *our Father who art*. Matt. vi. 9; re man re þe, *the man who*; and ealle tpeopa þa þe habbað ƶæð, *and all the trees which have seed*. Gen. i. 29. Sometimes, however, the personal pronoun may be expressed: as, ƶe þe poŕhton, *ye who work*. Matt. vii. 23; eadiƶe ƕýnd þa þe nu pepað, *blessed are they who now weep*. Matt. v. 4.

<sup>13</sup> De and þý in the Dan. Sax. are set before nouns in all genders and in any case, but principally in the Dative. For the derivation of þe, see Note <sup>1</sup> and <sup>16</sup>.

Ðe þe sometimes occur for *re þe* : as, *þe þe on me belýfð, who believeth on me.* Bede.

Ðe placed before he in all cases stands for *who* in the same case : as, *Ðe þuph hīr pillan, through whose will.* Gen. xlv. 8; *þe þuph hine, through whom.* Matt. xviii. 7; *þe hīpa naman, whose name.* Numb. xiii. 5.

48. Ðæt or þæt is used in Saxon as its derivative *that* in English, not only as a relative, but as follows : *Se Dælend þæt pīrte, the Saviour knew THAT.* Matt. xii. 15; *þæt dýde unholdman, an enemy did THAT.* Matt. xiii. 28; *Ic recge eop. þæt ælc idel word, I tell you, THAT every idle word.* Matt. xii. 36; *ealle þa þing þe ge pýllen ꝥ men eop don, &c. all things which ye will THAT men do to you, &c.* Matt. vii. 12.

A pronoun is sometimes set before the article for greater emphasis or distinction : as *Cpæð he re bīrcop him to, the bishop said to him; Cpæð heo reo abbudīrre to him, the abbess said to him.* Cod. MS. Hickes's *Thesaurus*, p. 8.

49. The Definitive Ðīr, *this*, is declined thus :

## SINGULAR.

<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>
N. Ðīr <sup>a</sup>	<i>this</i>	hic	Ðeor	<i>this</i>
G. Ðīrē <sup>b</sup>	<i>of this</i>		Ðīrrepe <sup>d</sup>	<i>of this</i>
D. Ðīrum <sup>c</sup>	<i>to, &amp;c.</i>		Ðīrrepe <sup>d</sup>	<i>to, &amp;c.</i>
A. Ðīrne	<i>this.</i>		Ðar <sup>e</sup>	<i>this.</i>

## PLURAL.

*Masc. Fem. & Neut.*

N. Ðar	<i>these, hi, hæ, hæc</i>
G. Ðīrrepa <sup>f</sup>	<i>of these</i>
D. Ðīrum	<i>to, by, &amp;c. these</i>
A. Ðar	<i>these.</i>

<sup>a</sup> Ðær, þer, þeor. For the derivation of þær, see Note 16.

<sup>b</sup> Ðīrre, þere, þær.

<sup>c</sup> Ðīr, þīron or þýron, þarum, þýrum.

<sup>d</sup> Ðīrre, þære, þīrre.

<sup>e</sup> Ðær, þeor.

<sup>f</sup> Ðīrpa, þīrepa, þīr or þýr.

Sometimes þis, *this*, in the masculine or feminine gender appears to be less definite than commonly, and merely supplies the place of the article *se, seo, þæt the*: as *Send us on þar rþýn, Send us into the swine*, Mark v. 12; *Ða eodon þa unclænan gartar on þa rþýn, Then the unclean spirits entered into the swine*.

50. The following definitives are declined like *mīn my*, or *gōð good*:

<i>Masc. &amp; Neut.</i>	<i>Fem.</i>
Ænig, ænī .....	ænige <i>any</i>
Nænig .....	nænige <i>none</i>
Ænlic or ænlicig .....	ænlicige <i>each</i>
Sum .....	sume <i>some</i>
Eall <sup>14</sup> .....	ealle <i>all</i>
Ælc .....	ælce <i>all</i>
Apiht, apuht, apht, auht, } aht, uht, piht, or puht }	.....— <i>any-thing</i>
Napiht, nopiht, nauht, naht, } nænigpuht }	.....— <i>no-thing</i>
Ælc-uht .....	.....— <i>any-thing</i>
Nan-uht .....	.....— <i>no-thing</i>
Spilc, hpic, þilic, þýlc or þirlic. .	rpilce <i>such</i>
Ylc <sup>15</sup> .....	ýlce <i>same</i> .

These are declined like adjective pronouns in *ep*, such as *eopeþ your*:

<i>Masc. &amp; Neut.</i>	<i>Fem.</i>
Auþer, oþer, oþon, oþþer, ouþer. .	auþere, &c. <i>other</i>
Ægþer .....	ægþere <i>both, either</i>
Naþer, napþer, naþon, nahpæ- } þer, nohpeþer &c. .... }	naþere <i>neither, &amp;c.</i>

<sup>14</sup> Eal, eall, or æll, being prefixed to other words, import *excellence, perfection, fullness*: as, *Ælmihtig almighty*; *alþealda all-governing*.

<sup>15</sup> When a is annexed to ýlc, it gives particular emphasis: as, *ýlca that very thing or person*; in Masculine, *se ýlca the very same*; in Feminine, *seo ýlce the very same*. In the Genitive Masculine and Neuter, it is *þar ýlcan of the very same*; and in the Genitive case Feminine, *þære ýlcan of the very same*. It is declined, as all words with the emphatic a (see *Etym.* 22), like the 2nd declension *þitega*.



## RELATIVE PRONOUNS.

51. Relative Pronouns<sup>16</sup> are so named because they *relate* or *refer* to some word or clause going before, hence called their *antecedent*. *Dpa*, *hua* *who*, Masc.

<sup>16</sup> Mr. Webb observes, that in Anglo-Saxon, the relative pronouns are partly derived from verbs, and partly borrowed from foreign sources.

One relative pronoun appears to be derived from the same source as the Greek article. *Dpa who*, Greek article *ὁ*.—This pronoun is adjectived in *-ed* and *-en* : as

*hæt*, i. e. *hpa-ed*, *hæd*, *hæt*, *what* ;

*hæn*, i. e. *hpa-en*, *hæn* *when* ;—the latter is not used as a pronoun.

Some are derived from verbs thus :

Simple Verb.	Ancient Preterite.	Adj. Pret. in <i>ed</i> and <i>en</i> .
<i>Dean</i> to take, assume, or speak of before. (Tooke, vol.ii. p.59.)	<i>Ða</i> , <i>þe</i> , <i>þeo</i> , <i>þý</i> , <i>said</i> , mentioned, &c.	In <i>ed</i> or <i>t</i> . <i>Ðæt</i> <i>said</i> , i. e. <i>Ða-ed</i> , <i>þæt</i> <i>that</i> .

in *en*.—*Ðæn*, which is the modern *then* and *than* ; not indeed used as pronouns, but possessing the exact signification of *that* ; some noun being always understood after them : viz. *time* always after *then* ; and *manner*, *degree*, &c. after *than*.

*Ða*, *þe*, *þý*, *þeo* are Masculine or Feminine ; *Ðæt* is Neuter, and signifies *who*, *this*, *that*.

*That said*

*The* (*that* unadjectived) *said*

*Then* (adjectived in *en*) *that time*

*Than* (ditto). *Than* is *that*, differently constructed : as “*They loved him more than me*,” i. e. “*They loved me that much* (or *that degree*), *they loved him more*

*There* (*þa-en*) *that place*.

Simple Verb.

Ancient Preterite.

*Sægan* to say. . . . . *Se*, *reo* *said* ; used in the sense of *who* or *that*.  
*Se*, masculine ; *reo*, feminine.

*Se*, *reo* is not adjectived as a pronoun. The regular adjectived preterite would be *jæd*. The *g* is often dropped in Anglo-Saxon ; and instances are abundant where this verb occurs : as *Man jæd*, *Men jædon*, in which the *g* is obviously sunk, both in the pronunciation and orthography.

Horne Tooke derives *re*, *reo*, differently, thus (see vol. ii. p. 60) :

*Seon* to see. Imperative, *re*, *reo* *see*. But perhaps the imperative was originally nothing but the preterite applied in an imperative sense. *Se*, *reo* are equally preterites of *reon* as imperatives ; its use, and the analogy of other similar pronouns, seem to require a preterite signi-

and Fem. and *hpæt*, *huæt* <sup>17</sup>, *what*, Neut. &c. are thus declined :

SING. & PLUR. <i>Masc. &amp; Fem.</i>		SING. & PLUR. <i>Neut.</i>	
N. <i>hpa</i>	<i>who</i>	<i>hpæt</i> <sup>c</sup>	<i>what</i>
G. <i>hpær</i>	<i>whose</i>	<i>hpær</i>	<i>of what</i>
D. <i>hpam</i> <sup>a</sup>	<i>to, from, &amp;c.</i> <i>whom</i>	<i>hpam</i> <sup>a</sup>	<i>to, from, &amp;c.</i> <i>what</i>
A. <i>hpæne</i> <sup>b</sup>	<i>whom.</i>	<i>hpæt</i>	<i>what.</i>

<sup>a</sup> *hpæm* and *hpi*.

<sup>b</sup> *hpone*.

<sup>c</sup> *hpat*, *huæt*.

### EXAMPLES

of *hpa*, &c. *hpa* *realde þe ðirne anpeald*, *Who gave thee this power?* Matt. xxi. 23. *hpa* *is þi*, *Who is this?* *hpær* *runu is he*, *Whose son is he?* Matt. xxii. 42. *hpæne* *rece ge*, *Whom seek ye?* John viii. 7. *hpæt* *penst þu*, *What thinkest thou?* Mark iv. 41.

*hpæt* is used for *hpa*: as *hpæt* *is þer*, *Who is this?* Mark iv 41. *hpæt* *is þer mannes runu*, *Who is this man's son?* John xii. 34.

fication. Let the same use and analogy determine whether it is most naturally derived from *jeon* or *ægæn*, and signifies *see*, *seen*, or *said*.

The simple relatives *je*, *þa*, *hpa* are frequently compounded with each other, and with different particles.

With each other, probably for the sake of greater emphasis: as *je je*, *je ðe*, *ðe ðe*, and *ða ða*, not used as a pronoun.

*Se hpa* contracted in *ypa* *so*, not used as a pronoun, except when re-compounded into *ypa hpa ypa* *whosoever*.

With different particles, particularly the terminations *-ar*, *-er*, *-ep*, *-lic*, and the prefix *ge*. *As* or *es*, and *er* exist, in modern German, as independent personal pronouns, and signify *he* or *it*. *Er* is evidently from the Anglo-Saxon noun *Dep* or *ƿep* *a man*, and *lic* is the Anglo-Saxon term for *body*, *resemblance*, *similarity*, *like*.

*Dær* (i. e. *ða-er* *said-man*, *said-it*) *this*, *who*

*Dæpe* (i. e. *ða-ep* *said-man*, *said-it*) *who*

*hpær* (i. e. *hpa-er* *what-it*) *whose*

*hpær* (i. e. *hpa-er* *what-man*, *what-it*) *what* (understand *place*)  
*where*, not used as a pronoun.

*Dwlc* (i. e. *hpa-lic* *what-like*) *which*.

<sup>17</sup> Some class with the above, *hpæt-hugu*, *hpæt-hpægu*, *hpæt-hpæz*, and the Dano-Saxon, *huot-huoego* *somewhat*, *a little*; *hpæt-hpæguninga*, *hpæt-hpæganunzef* *somewhat*, *something*, &c.

In the same manner—that is like *hpa*—are declined

MASCULINE and FEMININE.

Æg *hpa* every one

Ge *hpa* any one

Elleſ *hpa* who else?

Ge *hpa* any one

Spa *hpa* *ſpa* *whosoever*: as, Spa  
*hpa* *ſpa* eop ne undeſfehð,  
*Whosoever* shall not receive you:  
 Matt. x. 14.

NEUTER.

Æg *hpæt* (from ælc *hpa*) every  
 thing

Ge *hpæt* any thing

Elleſ *hpæt* what else?

Ge *hpæt* any thing

Elleſ *hpæt* what else?

Spa *hpæt* *ſpa* *whatsoever*: as, Doð  
*ſpa* *hpæt* *ſpa* he eop ſeege, Do  
*whatsoever* he telleth you: St.  
 John ii. 5.

52. The relative pronoun *hpilc*<sup>16</sup>, *Masc.* (qui) *who*; *hpilce*, *Fem.* (quæ) *who*; *hpilc*, *Neut.* (quod) *which* or *what*. *Gen.* *hpilceſ*, *Masc. and Neut.* (cujus) *whose*; *hpilcepe* or *hpilcpe*, *Fem.* *whose*, &c. is declined like the adjective *Ʒoð* *good*, or the adjective pronoun *uncep*, &c.

*Spa hpilc ſpa whosoever*, is declined in the same manner: as *Spa hpilcne ſpa hi bædon*, *Whomsoever they asked*: Mark xv. 6.

*Hpilc* is also used in a definitive sense, signifying *every one*, *all*; and its compounds *æghpilc*, *æghpilce* (for ælc *hpilc*) *every one*, &c.

OF NUMBERS.

53. Numbers are either Cardinal or Ordinal. The *Cardinal* express a number absolutely, and are the *hinges* upon which the others rest: as, an *one*; *τpegen* *two*; *hpý* *three*, &c.

Ordinal Numbers denote *order* or *succession*: as *ſe* *ſopma* *the first*; *ſe* *oþeþ* *the second*; *ſe* *þriðða* *the third*, &c.

<sup>16</sup> For the derivation of *hpilc*, see Note <sup>16</sup>.

## CARDINAL NUMBERS.

## ORDINAL NUMBERS.

1 An <sup>a</sup> <i>one</i> <sup>19</sup> .....	Se þopma <i>the first</i> <sup>20</sup>
2 Tpezen <sup>b</sup> <i>two</i> <sup>21</sup> .....	Se oþer <i>the second</i>
3 Ðpy <sup>c</sup> <i>three</i> <sup>22</sup> .....	Se þriðða <i>the third</i> <sup>23</sup>
4 Feoþer <i>four</i> <sup>24</sup> .....	Se feoþa <i>the fourth</i>
5 Fiþ <i>five</i> .....	Se fiþta <i>the fifth</i>
6 Six <i>six</i> .....	Se ſihta <i>the sixth</i>
7 Seofon <sup>d</sup> <i>seven</i> .....	Se ſeoþa <i>the seventh</i>
8 Eahtra <i>eight</i> .....	Se eahteoþa <i>the eighth</i>
9 Niȝon <i>nine</i> <sup>25</sup> .....	Se niȝoþa <i>the ninth</i>
10 Tȳn <i>ten</i> <sup>26</sup> .....	Se teoþa <i>the tenth</i>
11 Endluþan <sup>e</sup> <i>eleven</i> .....	Se endluþta <sup>f</sup> <i>the eleventh</i>
12 Twelf <i>twelve</i> .....	Se twelfta <i>the twelfth</i>
13 Ðreoþýne <i>thirteen</i> <sup>27</sup> .....	Se þreoþeþa <i>the thirteenth</i>
14 Feoþerþýne <i>fourteen</i> <sup>28</sup> .....	Se feoþerþeoþa <i>the fourteenth</i>

<sup>a</sup> æne, æn.<sup>b</sup> tpeze, tpeiz, tpa.<sup>c</sup> þreo.<sup>d</sup> Seofen, ſýfan.<sup>e</sup> ændleþan, ændlýfan.<sup>f</sup> endleþta, ænlyþta, ællýfta.

<sup>19</sup> The Gothic has, **AINS, AINΛ, AIN**, *one*; and the Cimbric **ATT**, *one*.

<sup>20</sup> Cimbric **FYRST**, and Gothic **FKHMISTΛ**, *the first*.

<sup>21</sup> In Gothic **TVΛI, TVXS, TVΛ**, *duo, duæ, duo, two*: the Cimbric is **TU**, *two*.

<sup>22</sup> The Cimbric is **THRY**, *three*, Gothic **ÞKINS**.

<sup>23</sup> Gothic **ÞKIDGA** *the third*.

<sup>24</sup> Cimbric **FIUHUR**. *four*.

<sup>25</sup> The Gothic is **NINN** *nine*.

<sup>26</sup> The English word *ten* is formed from *ton*, *týne*, *tȳn*, the past tense or passive participle of *týnan* *to inclose, to encompass*, &c. As there is nothing strictly arbitrary in language, the names of Numerals must have a meaning. It is very probable that all numeration was originally performed by the fingers, the actual resort of the ignorant; for the number of the fingers is still the utmost extent of numeration. The hands *doubled, closed or shut in*, include and conclude all number, and might therefore be well denominated *tȳn* or *ten*, as *closing* all numeration. If you want more, you must begin again; *ten* and one, *ten* and two &c. to *twain-tens*; when you again recommence *twain-tens* and one, &c. See H. Tooke's *Diversions of Purley*, vol. ii. p. 201—204.

<sup>27</sup> The Cimbric is **THRETTAN**, *thirteen*.

<sup>28</sup> In Cimbric **FIURTAN**, *fourteen*.

## CARDINAL NUMBERS.

## ORDINAL NUMBERS.

15 Fiftýne <i>fifteen</i> .....	Se fífteoþa <i>the fifteenth</i>
16 Siatýne <i>sixteen</i> <sup>29</sup> .....	Se jiateoþa <i>the sixteenth</i>
17 Seofontýne <i>seventeen</i> .....	Se jeofonteoþa <i>the seventeenth</i>
18 Eahatýne <i>eighteen</i> .....	Se eahtateoþa <i>the eighteenth</i>
19 Nigontýne <i>nineteen</i> .....	Se nigonteoþa <i>the nineteenth</i>
20 Tpentiz <i>twenty</i> <sup>30</sup> .....	Se tpehteozoþa <i>the twentieth</i>
21 An 7 tpehtiz <i>one and</i> } <i>twenty.</i> } ..	An 7 tpehteozoþa <i>one and twenty-</i> <i>tieth</i>
30 Ðpittiz <i>thirty</i> .....	Se þpittigoþa <i>the thirtieth</i>
40 Feofertiz <i>forty</i> .....	Se feoferteozoþa <i>the fortieth</i>
50 Fiftiz <i>fifty</i> .....	Se fífteozoþa <i>the fiftieth</i>
60 Siatiz <i>sixty</i> .....	Se jiateozoþa <i>the sixtieth</i>
70 ÐUNDjeofontiz <i>seventy</i> <sup>31</sup> ..	Se ÐUNDjeofontigoþa <i>the seven-</i> <i>tieth</i>
80 ÐUNDeahtatiz <i>eighty</i> ....	Se ÐUNDeahtatigoþa <i>the eighti-</i> <i>eth</i>
90 ÐUNDnigontiz <i>ninety</i> ....	Se ÐUNDnigonteozoþa <i>the nine-</i> <i>tieth</i>
100 ÐUNDreontiz <i>an hun-</i> } <i>dred</i> } ..	Se ÐUNDreonteozoþa <i>the hun-</i> <i>dredth.</i>
110 ÐUNDenlufohtiz <i>an hun-</i> <i>dred and ten</i>	&c. &c.
120 ÐUNÐpelftiz <i>an hun-</i> <i>dred and twenty</i>	
200 Tpahund <i>two hundred</i>	
1000 Ðufend <i>a thousand.</i> &c. &c.	

To the preceding Numerals may be added

54. Sum, rume, *some*, or *about* ; as,

þpittiza *sum, some thirty, or about thirty.*

Sumetpegen, *about two.*

Sume ten, *about ten.*

Ba, begen, batpa, butu, butpu, *both.*

Tpin, getpin, *twins.*

<sup>29</sup> In Cimbric SIAXTAN, *sixteen*.

<sup>30</sup> See Note 3, Chap. iii. page 4.

<sup>31</sup> The word ÐUND answers to the Mæso-Gothic **hnna** *a hundred*. The Saxons prefixed ÐUND to Numerals from 70 to 120. Junius thinks it is an expletive, as jeofon *seven* and tiz (in Gothic **TIF**) *ten*, denote *seven tens* or *seventy* without ÐUND prefixed. The Goths post-fixed **hnna**. See Lye's Dictionary sub voce.

An-ƿeald (*one fold*,) *simple*; τρῦ-ƿeald, *two-fold*; þrý-ƿeald, *three-fold*.

Sið, *a journey, time*, especially in the Dative Plural ƿiþ-um, ƿiþon, or ƿiþan, is added to numerals to denote *times*; as Feoƿer ƿiþon *four times*, Fiƿ ƿiðon *five times*, Hundƿeoƿontiz ƿiþon *seventy times*. The three first Numerals have their own form to express this idea; as, æne *once*, τρýpa *twice*, þrýpa *thrice*, or *three times*.

#### DECLENSION OF NUMERALS.

55. An, ane *one*, and ƿum, ƿume *some*, are declined like the adjective ƿoð *good*.

Ba *both*, ƿa *two*, and þrý *three*, are declined thus:

N.	Ba	<i>both</i>
G.	Beƿa	<i>of both</i>
D.	Bam	<i>to or by both</i>
A.	Ba	<i>both.</i>

Feoƿer in the Dative remains ƿeoƿer; as in Orosius, p. 22, On ƿeoƿer ðazum *in four days*: but it makes ƿeoƿepa in the Genitive.

Fiƿ *five*, and ƿix *six*, are indeclinable.

Seoƿon *seven* has a Genitive, ƿeoƿona.

Twelf has twelfum and twelfa; as, an of þam twelfum, an þapa twelfa, *one of the twelve*. But it is often indeclinable; as, mið hýr twelf leorning-cnihtum, *amidst his twelve learning knights (disciples)*.

Twentiz *twenty*, and other words in tiz are declined

N.	Tiz
G.	Tiz-ƿa
D.	Tiz-um <sup>a</sup>
A.	Tiz.

<sup>a</sup>. -on, -an.

These words in tiz are used in the nominative and accusative both as nouns which govern the genitive,

and as adjectives which are combined with nouns in the same case; but in the dative and genitive they seem to be used merely as adjectives; as, *twentig geara*, *twenty years*: *þrýttig scillinga* or *scillinga twenty* [of] *shillings*: *twentigum pintum for twenty years*, *þritigum þurendum by thirty thousands*.

56. The word *DEALFE*<sup>32</sup> *half*, before or after a nu-

<sup>32</sup> Our ancestors made use of two ways in numbering things. The first consists of putting together nouns of number, and another noun or pronoun, without any conjunction; as, *And þær ýmb 111 pucan com ge cýning Godrun þritiga sum þapa monna þe in þam hepe peorþyge færon*, *And about three weeks after king Godrun came with about thirty of the best men who were in the army*.—*Saxon Chronicle*, in the year *DCCCLXXVIII*. *Brocmail fæg gehaten heopa ealdorman. ge æt bæryt ðanon firtiga sum*, *Their captain was called Brocmail, who escaped thence with about fifty*.—*Saxon Chronicle*, in the year *DCVII*.

The second is the use and signification of the Numeral word *healf*, *half*, which in Saxon increases not the number to which it is added, but only shows that half is to be taken from it. For instance: *Of þrýddan healfne hýde*, *of two hides and an half*; *Feorþe healf* stands for *three and an half*; as, *Feorþe healf gýpð*, *three rods and an half*: *Feorþe healf hund fcipe*, *three hundred and fifty ships*: *Ofer healf hund biſcopa*, *an hundred and fifty bishops*. Wheelock and Gibson's *Chronicles*, in the year *DCCXCIII* compared with each other, also fairly illustrate this rule; where that has *Mid þrýdde healf hund fciþa*; and this *Mid ccl fciþa*. So the Greeks said *τρίτον ἡμιωβολίον* (*pro duobus obolis et semisse*), *for two oboli and an half*: *ἑξάδομον ἡμιστάλαντον* (*pro sex talentis cum dimidio*), *for six talents and an half*. The *Anglo-Saxon* manner of numbering is like the *Gothic*, and the *Gothic* like the *Greek*. After the same manner also the *Latins* say *Sestertius quasi semis tertius*, &c. The ancient *Cimbri* used this way of numbering, as *AAR HALFTRIDIUM TUSANDA UTDROG HELGE MID GUTANUM SINUM*, *In the year MMD Helgo went forth with his Goths* (See the 451st page of the 5th Book of Olaus Wormius's *Danish Monuments*). The present *Icelanders* also make use of this way of numbering; as, *i þrēin biskopsdóm halft fiórða hundrad kirkna* (*in hac diœcesi ccel parochiæ*); *in this diocese there are three hundred and fifty parishes*. (Taken out of an old MS. at the end of a book of Olaus Wormius, that bears the title of *Regum Daniæ series duplex*.) The *Scots* likewise having been taught the old *Danish* and afterwards the *Anglo-Saxon* by our ancestors in the time of the Conquest, answer those who ask them *What o'clock is it?* It is *half ten*, which in *Latin* signifies *sesquinona est*, *It is half an hour past nine*. So, *It is half*

meral denotes that half must be taken from the number expressed, as

Oþen healƿ, *one and a half*,

Ðneo healƿ, or } *two and a half*,

Ðriðde healƿe, }  
 Tƿa ƿeape ⁊ þriðde half, *two years and half the third*,  
 Feoþe healƿe, *three and a half*.

Ordinal Numbers are declined as Adjectives.

The Anglo-Saxons also expressed numbers in the same manner as the Romans, by the different positions of the following letters I, V, X, L, C, D, M<sup>33</sup>.

## CHAPTER V.

### THE VERB.

57. A Verb<sup>1</sup> is said to be “that part of speech which signifies *to be*, or *to do* ;” or it *asserts* something of a

twelve, which in *Latin* signifies *semihora est post undecimam*, i. e. It is half an hour past eleven. In like manner, It is half one, i. e. *duodecima est et dimidia*, It is half an hour after twelve. Hickes's *Thesaurus*, p. 33. and Shelton's *View*, &c. p. 71.

<sup>33</sup> I signifies 1, probably because it is the simplest and plainest character in the alphabet : V stands for 5, because it was derived from the Greek  $\Upsilon$  (upsilon), the fifth vowel : X resembles two V's, and signifies 10 : L is supposed to represent the lower half of C, anciently written  $\mathcal{L}$  (see Introduction, Specimen 4, page 10), and consequently expresses 50 : C, *centum*, 100 : D, *dimidium*, or half a thousand, 500 ; or it may be the half of CIO : M is supposed to be a contraction of CIO, or to denote *mille* : hence our *million*, or a thousand thousands.

<sup>1</sup> The essence of the verb consists in affirmation ; and by this property it is distinguished from every other part of speech. An adjective expresses an accident, quality, or property of a thing, as conjoined with a noun : thus when we say “a wise man,” *wisdom* is the name of the quality, and *wise* is the adjective expressing that quality, as joined with the subject *man*. Accordingly, every adjective is resolvable into the name of the thing implied, and any term of reference or conjunction, as *of*, *with* ; but it affirms nothing. Thus if we say “a



noun: as, *Se man lufað, the man loveth*; here *lufað* is a verb, because it signifies *to do* something, or *asserts* the action of the noun *man*. *Ðis boc ȝr, his book is*; and *Twelf pitega ȝyndon, twelve prophets are*. In these examples, *ȝr* and *ȝyndon* are known to be verbs, because they assert the *existence* or *being* of *his boc* and *twelf pitega*.

Anglo-Saxon verbs may be divided into *Active* and *Neuter*<sup>2</sup>.

wise man," which is equivalent to "a man *with*," or "*join* wisdom," or "a man *of* wisdom," there is no affirmation; an individual is singled from a species, under the character of wisdom, but nothing is asserted of this individual. If we say "the man is wise," or *vir est sapiens*, there is something affirmed of the man, and the affirmation is expressed by *is* or *est*. If wisdom, the thing attributed, and the assertion *is* or *est* be combined in the expression, as in Latin *vir sapit*, it is obvious that the essence of the verb consists, not in denoting the attribute wisdom, but in affirming that quality as belonging to the subject *vir* or *man*; for if you cancel the assertion, the verb is immediately converted into an adjective, and the expression becomes *vir sapiens*, a wise man.

As nouns denote the subjects of our discourse, so verbs affirm their accidents or properties. The former are the names of things, the latter what we say concerning them. These two, therefore, must be the only essential parts of speech: for to mental communication nothing else can be indispensably requisite, than to name the subject of our thoughts, and to express our sentiments of its attributes or properties. As the verb essentially expresses affirmation, without which there could be no communication of sentiment, it has been hence considered as the principal part of speech, and was, therefore, called by the ancient grammarians *TO 'PHMA*, *VERBUM*, *verb*, or *the word*, by way of eminence. The noun, however, is unquestionably of earlier origin. To assign names to surrounding objects would be the first care of barbarous nations; their next essay would be to express their most common actions, or states of being. This indeed is the order of nature, the progress of intellect. Hence the verb, in order and in importance, forms the second class of words in human speech; and, like the noun, is the fruitful parent of a great part of every vocabulary. See Crombie's *Etymology and Syntax of the English Language*, p. 89 and 110.

The formation of Verbs is given in Chap. v. note <sup>4</sup>.

<sup>2</sup> It is allowed that this division is not strictly correct, and free from objection; as Neuter signifies *neither*, that is, neither active nor pas-

58. In regard to their inflection, verbs are *regular*, *irregular*, or *defective*.

59. To verbs belong *conjugation*, *mood*, *tense*, *number*, and *person*.

#### CONJUGATION.

60. Conjugation is a regular arrangement of the inflections incident to verbs.

In Anglo-Saxon, all the inflections of verbs may be arranged under one form; there is, therefore, only one conjugation<sup>3</sup>.

sive; which, as we do not acknowledge a passive voice, is not properly applied. The term *neuter* is used to denote merely a *state* or *posture*: as *to sleep*, *to sit*, &c.: or if it express the action of its nominative case, it will not have an object or accusative case; as *to walk*, *to run*, &c. An active verb, on the contrary, will always take an accusative case after it. We can thus easily distinguish an active from a neuter verb:—if the accusative case of a pronoun can be placed after the verb, it is *active*; if not, it is *neuter*.

<sup>3</sup> What is generally termed the passive voice, has no existence in the Anglo-Saxon, any more than in the modern English language. In every instance, it is formed by the neuter verb and the perfect participle. It is true, the Romans had a passive voice or passive form of the word; because when *passion* or *suffering* was denoted, the verb had a different mode of inflection to that which was used in the active voice. They wrote in the active voice *amat*; in Saxon, he *lufað*, *he loves*, and in the passive *amatur*; in Saxon, he *ýrge lufod*, *he is loved*. But neither the Saxon nor English have different inflections, for *suffering* is denoted by the neuter verb, and past participle. In parsing, every word should be considered a distinct part of speech: we do not call “*to a king*” a dative case in English, as we do “*regi*” in Latin, because the English phrase is not formed by inflection, but by the auxiliary words “*to a*.” If then cases be rejected, by common consent, from English nouns, why may not the passive voice, and all the moods and tenses formed by auxiliaries, be rejected not only from the English, but its parent the Saxon? We shall then see these languages in their primitive simplicity. Dr. Wallis, one of our oldest and best grammarians, has divested the English of its latinized forms; and remarks, when speaking of his predecessors, Gill, Jonson, &c. “*Omnes ad Latinæ linguæ normam hanc nostram Anglicanam nimium exigentes multa inutilia præcepta de Nominum Casibus, Genetibus, et Declinationibus, atque Verborum Temporibus, Modis et Conjugationibus, de Nominum item et Verborum Regimine, aliisque*

## THE MOODS.

The change<sup>4</sup> a verb undergoes to express the *mode* or *manner* in which an action or state exists is called *mood*. There are four moods in Saxon: Indicative, Subjunctive, Imperative, and Infinitive.

similibus tradiderunt, quæ a lingua nostra sunt prorsus aliena, adeoque confusionem potius et obscuritatem pariunt, quam explicationi inserviunt." See *Preface to Grammatica Linguae Anglicanae*, p. xxvi.

The chapter *De verbo* begins; "Verborum flexio seu conjugatio, quæ in reliquis linguis maximam sortitur difficultatem, apud Anglos levissimo negotio peragitur." This remark is equally applicable to the Anglo-Saxon. *Ibid.* p. 102.

The Rev. Dr. Crombie has treated the English verbs with his usual critical ability. See *Etymology and Syntax of the English Language*, p. 127. Mr. Grant's Grammar is upon the same plan, and deserves the attention of those who would fully understand the English language. Perhaps, however, both he and Dr. Crombie have pruned too much from the English verb.

Mr. Tyrwhitt observes, in his *Essay on the English Language* in the time of Chaucer (about 1350): The auxiliary *to ben* was also a complete verb, and being prefixed to the participle of the past time, with the help of the other auxiliary verbs, supplied the place of the whole passive voice, for which the Saxon language had no other form of expression. *I am*, thou *art*, he *is* loved; *We*, ye, they, *aren*, or *ben* loved. *I was*, thou *wast*, he *was*, loved, *We*, ye, they, *weren* loved. Todd's *Johnson*, vol. iv. p. 25, in appendix.

<sup>4</sup> *The Anglo-Saxon Language in the Second Stage of its Formation.*

## FORMATION OF VERBS.

In the very early or uncultivated state of a language, the verb may be no other than the noun applied in a verbal sense, without any alteration of its form. This is frequently the case in the ancient Hebrew, and indeed in the modern English tongue; as *love*, *hate*, *fear*, *hope*, *dream*, *sleep*, &c. which we use both for things and actions, as nouns and verbs; though in Anglo-Saxon all these are regularly verbalized, as *Slæpan to have sleep* or *to go to sleep*. The Anglo-Saxon, however, reaches us in too advanced a state to afford many instances of this unaltered verbal application of the noun.

Ōæg power . . . . . Ōæg may

Tæon reproach, slander . . . . Tæon to accuse

Scon the sight of the eye . . . Scon to see.

It is possible these may be only contractions of longer verbs.

The great body of Anglo-Saxon verbs are nouns verbalized by the



## SUBJUNCTIVE MOOD.

The Subjunctive mood generally represents a conditional or contingent action, and is subjoined to some

Others are formed from *Gan to go*; as,

*Bæð a bath*, *Bæþian* originally *Bæþgan to go to a bath, to wash*

*Bidde* (Gothic **𐌲𐌿𐌳𐌰**) *a prayer*, *Biddan* originally *Biddegan* (Gothic **𐌲𐌿𐌳𐌰𐌳𐌰**), *to go to pray, to pray*

*Cid a quarrel*, *Cidan* (originally *Cidgan*) *to go to quarrel, to quarrel*

*Comp a battle*, *Compian to go to battle, to fight*

*Spengan to go to swing, to swing.*

Others are formed from *Agan to have, to possess, to acquire*; as,

*Blyþ joy*, *Blyþian* (originally *Blyþ*) *to have joy, to rejoice*

*Blotm a flower*, *Blotmian* (originally *Blotmagan*) *to have a flower, to blossom*

*Býe a habitation*, *Býan* (originally *Býagan*) *to have a habitation, to inhabit.*

*Býreþ business*, *Býrgan to have business, to be busy*

*Cap care*, *Capian* (originally *Cap-agan*), *to have care, to be anxious*

*Ceap cattle*, *Ceapian to acquire cattle, to buy*

*Dæg day*, *Dægian to have day, to shine*

That *Gan* and *Agan* have been often contracted into *An* or *Ian*, is evident from several verbs, in which they appear both in their original and contracted form; as in these undoubted instances:

*Lif, life*; *Lifigan, Lifian to have life, to live*

*Luf, love*; *Lufigan, Lufian to have love, to love*

*Deþigan; Deþian to go to praise, to praise*

*Gepýlþ, patience*; *Gepýlþgian, Gepýlþian to have patience*

*Fefeþ, a fever*; *Fefeþgan, Fefeþian to have a fever*

*Fleo, a fly*; *Fleogan Fleonne, Fleon, Flion to go to fly, to fly.*

*Fýlc or Fól, people*; *Fýlgan, Fílgiau, Fíhan, to follow.*

This contraction of *Gan* and *Agan* is also indicated by many verbs which now end in their first state in an or ian, yet when adjectived adopt the syllable *Genþ*, thus proving their original ending to have been *Gan* or *Gen*; as,

*Frefþian to comfort*

*Fremian to profit*

*Fulian to defile*

*Gæmnan to go to play*

makes

$\left\{ \begin{array}{l} \text{Frefþgend,} \\ \text{Frefþigend,} \\ \text{Frefþiend,} \\ \text{Frefþend} \end{array} \right\} \text{comforting}$

$\left\{ \begin{array}{l} \text{Freamigend, Freamiend} \\ \text{Fuligend defiling} \end{array} \right\} \text{profiting}$

$\left\{ \begin{array}{l} \text{Gæmnigend playing, gaming.} \end{array} \right\}$

The

member of the sentence, sometimes expressed, but often understood: as, *Ic eop ƿylle nipe bebod þ̅ ge luƿion eop betƿynan, I give you a new commandment, that ye love one another.* St. John, xiii. 34. *Ðæt þu oncnape, That thou mightest know.* St. Luke, i. 4.

The great principle upon which the Anglo-Saxon nouns are converted into verbs, being evident, it may be necessary to notice a few peculiarities.

1st, In some instances, two distinct verbs are condensed into one; as,

Fapan, to go, to depart	{	Beoðan, to bid	} form	{	Fopbeoðan, to bid to depart, i. e. to forbid
		Bæpan, to bear			Fopbæpan, to depart and bear, i. e. to forbear
		Bugan, to bow			Fopbugan, to go to bend, i. e. to swerve, to decline
		Ceoƿpan, to cut			Fopceoƿpan, to go to cut, to cut
		Deman, to judge			Fopdeman, to go to condemn, to condemn
		Lætān, to let, to leave			Foplætān to leave to go, to let go.

Anan and Gangan are evidently of this description.

Anbugan, to obey, to bow to. Here is An at the beginning and the end: it was once probably Andbugan giving-bowing.

Ge-anbidan, to wait; here is a double prefix, Ge-an, both of the same meaning, viz. Give. Ge being imperative of to give, used anciently as a verbalizing prefix, perhaps in imitation of the Keltic incipient inflexions, till by use and corruption it was preserved, after a better form had been adopted, and applied for the sake of emphasis without any addition to the meaning—Gie, Scotch, Ge, German. There are very few Anglo-Saxon verbs now in being without the terminating an, but there may have been previously to that method of forming verbs. The prefix Be is also evidently a fragment of an ancient method of making verbs. An, as a prefix, the same.

Fop is either Fapan, or Fope before, or Fop cause.

2nd, In others an unaltered noun and a verb are united: as,

ƿirt, a feast; Fýllan, to fill; ƿirtfullian, to banquet.

ƿalðop, glory; Fýllan, to fill; ƿalðopfullian, to glorify.

Loſ, praise; Singan, to sing; Loſrangian, to sing praise; also Lo-fian, to praise.

ƿin, wine; hƿeol, a wheel, and Teogan, to draw; thence ƿæltigan, ƿæltian, ƿæltan, to roll, and ƿin-ƿæltigan, ƿin-ƿæltian, to reel with wine.

3d, Some verbs are formed from words, which either do not now exist in the Anglo-Saxon, or exist only as adjectives, the original noun

This mood, from denoting *duty, will, power*, is sometimes called the *Potential mood*; and from expressing a wish, it is occasionally denominated the *Optative mood*.

#### IMPERATIVE MOOD.

63. The form of the verb used for *commanding, intreating, permitting, &c.* from the chief use of it, is called the *imperative mood*, as, *ƿrit ƿiftiz, Write fifty.* Luke, xvi. 6. The imperative is formed from the infinitive by rejecting the termination; as, *Gýfan to give, gýf give, or gíf þu give thou.*

#### INFINITIVE MOOD.

64. The infinitive mood expresses the *action or state* denoted by the verb in a general manner, without any reference to number, person, or time<sup>5</sup>. It may be de-

no longer remaining in the language. To discover that original noun, the collateral kindred languages must be examined; since, owing to the advanced state in which the Anglo-Saxon tongue comes under our observation, it does not contain in its vocabulary all its own elements; as,

*Bap*, in the Franco-Theotisc, *fruit, any product of the earth*; makes Anglo-Saxon *Bepan, to give fruit, to bear.*

*ƿritiz*, in the Gothic, *a letter*; makes Anglo-Saxon, *ƿritan, to write.*

*ƿepa*, in the Franco-Theotisc, *fame*; Anglo-Saxon *ƿæpa, illustrious*, and *Sezan, to say*, make *ƿæprian*, originally *ƿepa-rgan, to speak praise, to celebrate.*

*Can*, Keltic, *a head*; *Cannan, cennan, cunnan, to know.*

*Con*, Icelandic, *a woman*; *Cennan, to procreate, to conceive.*

These two verbs, being conjugated exactly alike, and the primitive noun of each not being employed in Anglo-Saxon, are liable to be confounded, unless their respective significations be carefully distinguished.

<sup>5</sup> "That it has, in itself, no relation to time evidently appears, from the common use we make of it; for we can say, with equal propriety, I was obliged to read yesterday, I am obliged to read today, I shall be obliged to read tomorrow." Pickbourn's *Dissertation on the English Verb*, p. 2.

nominated a verbal noun<sup>6</sup>, and ends in an, ean, ian, gan, gean or gian; as *Lufian*<sup>7</sup> to love.

<sup>6</sup> In what light are we to consider the phrase *to plant*, generally termed an infinitive, or to what class of words is it reducible? It cannot be a verb, as it does not affirm any thing. It expresses merely an action, or state abstractedly. Hence many grammarians have justly considered it as no part of the verb: and in the languages of Greece and Rome, the infinitive was employed like a common substantive having frequently an adjective joined with it, and subject to the government of verbs and prepositions.

When I say, *legere est facile* (to read is easy), it is obvious that there is only one sentence in each of these expressions. But if *legere* (to read) were a verb, as well as *est* (is), then there would be two verbs, and also two affirmations, for affirmation is inseparable from a verb. I remark also that the verbal noun *lectio* (reading) substituted for *legere* (to read) would precisely express the same sentiment. I therefore decidedly concur with those grammarians, who are so far from considering the infinitive as a distinct mood, that they entirely exclude it from the appellation of verb.

It may be asked, what then is it to be called? I observe, that it matters little what designation be assigned to it, provided its character and office be fully understood. The ancient Latin grammarians, as Priscian informs us, termed it properly enough, *Nomen Verbi*, "the noun or name of the verb." To proscribe terms which have been long familiar to us, and by immemorial possession have gained an establishment, is always a difficult and frequently an ungracious task. Its usual name will therefore be retained, as these observations on its real character will prevent any misapprehension. Crombie's *Etymology*, p. 137.

<sup>7</sup> "The first care of men, in a rude and infant state, would be to assign names to surrounding objects; (see Note <sup>1</sup> page 131) and therefore the noun, in the natural order of things, must have been the first part of speech. Their inventive powers would next be employed to express the most common energies or states of being, such as are denoted by the verbs *to do*, *to be*. Hence, by the help of these combined with a noun, they might express the energy or state of that thing, of which the noun was the name. Thus, I shall suppose that they assigned the word *plant*, as the name of a vegetable set in the ground; to express the act of setting it, they would say, *do plant*, that is, *act plant*. The letters *d* and *t* being nearly allied, it is easy to conceive how the word *do*, by a variation very natural and common to all languages, might be changed into *to*, and thus the word *to* prefixed to a noun would express the correspondent energy or action." See Crombie's *Etymology*, p. 134.

Mr. Horne Tooke gives the derivation of *to*, thus: "The preposi-



## PARTICIPLES.

65. A Participle<sup>9</sup> is derived from a verb, and partakes of the nature of an adjective, in agreeing with a noun ; and of the nature of the verb, in denoting action or being ; but differing from it in this, that the participle implies no affirmation<sup>9</sup>.

There are two participles ; the Imperfect and the Perfect.

66. The imperfect participle<sup>10</sup> in Anglo-Saxon, is formed by substituting *ande*, *ænde*, *ende*, *inde*, *onde*,

tion *To* (in Dutch written *TOE* and *TOT*, a little nearer to the original) is the Gothic substantive **TΛNI** or **TΛNHTS** i.e. *Act, Effect, Result, Consummation*. Which Gothic substantive is indeed itself no other than the past participle **TΛNID** or **TΛNIAS** of the verb **TΛNGAN** *agere*. And what is *done*, is *terminated, ended, finished*.

"After this derivation, it will not appear in the least mysterious or wonderful, that we should in a peculiar manner, in English, prefix this same word *to* to the infinitive of our verbs. For the verbs, in English, not being distinguished, as in other languages, by a peculiar termination, and it being sometimes impossible to distinguish them by their *place*, when the old termination of the Anglo-Saxon verbs was dropped, this word *to* (i.e. *Act*) became necessary to be prefixed, in order to distinguish them from *nouns*, and to invest them with the verbal character: for there is no difference between the *noun*, *love*, and the *verb*, *to love*, but what must be comprised in the prefix *to*." *Divisions of Purley*, vol. i. p. 350.

<sup>8</sup> Participles might very properly be separated from verbs, and considered a distinct part of speech : they are here associated with the verb for facility in reference, and that their origin and connexion may be more easily seen.

<sup>9</sup> See Dr. Crombie's *Grammar*, p. 146, and Grant's *Grammar*, p. 64.

<sup>10</sup> "It denotes the gradual progress, or middle of an extended action, without any particular regard either to the beginning or end of it ; i.e. it represents an action as having already been begun, as being in its progress, or going on, but as not yet finished. Thus, Yesterday at ten o'clock, he was *writing* a letter ; i.e. the action of writing had been begun before that time, was then in its progress, or going on, but not ended." Pickbourn's *Dissertation on the English Verb*, p. 5.

unde, and ynde<sup>11</sup> for the infinitive terminations, and represents an action as going on, but not ended : as, *He pær hælenðe ælce able, He was HEALING every disease.* Matt. iv. 23.

#### THE PERFECT PARTICIPLE.

67. The perfect participle<sup>12</sup> denotes an action that is perfect or complete, and is formed by changing the infinitive terminations into að, æð, eð, id, oð, uð, and yð, and often prefixing *ge*<sup>13</sup> ; as from *Lufian to love*, is formed *Lufod*, or *Gelufod*, *loved*; from *Alýran to redeem*, *Alýred redeemed*.

When verbs have the letters *τ*, *p*, *c*, *h*, *x* and *ř*, preceded by a consonant, going before the infinitive termination, they often not only reject the vowel before *ð* in the participle, but change *ð* into *τ*; as from *Dýppan to dip*, would be regularly formed *Dýppedð dipped*, contracted into *Dýppð*, *Dýppt*, and *Dýττ dipped*.

All participles are declined like adjectives.

<sup>11</sup> The participle becomes a substantive by taking away the final *e*, as from *lufiande*, *loving*, we have *lufiand*, *a lover* ; *hælande*, *saving*, *Dæland*, *the Saviour*.

<sup>12</sup> " All that is peculiar to the participles is, that the one signifies a *perfect*, and the other an *imperfect* action. The one points to the middle of the action or state denoted by the verb, and the other to the completion of it ; or, in other words, the one represents an action in its progress, *i. e.* as begun, and going on, but not ended, as *performing*, but not as *performed* : whereas the other denotes an action that is perfect, or complete, an action not that is *performing*, but that is *performed*." Pickbourn's *Dissertation on the English Verb*, pages 14 and 15.

<sup>13</sup> The Anglo-Saxons often prefix to past participles *A*, *Æ*, *Be*, *Fop*, and *Ge*, merely as augments. But *Be* prefixed to participles and other parts of verbs, often expresses an active signification ; as, *behaban*, *to surround* ; *bezanġan*, *to perform*. *Ge* sometimes denotes a metaphorical signification : as *hýpan*, *to hear* ; *gehýpan*, *to obey*, *to listen to* ; *healdan*, *to hold* ; *gehealdan*, *to support*, &c. It also forms a sort of collective word, when prefixed to nouns or verbs ; as *geþroþpu*, *brethren* ; *gehuran*, *household* ; *gemagař*, *kindred*, &c. See Rask's *Grammar*, Part iii. sect. 5.

## TENSE.

68. Tense<sup>14</sup> is that variation of the verb which is used to signify *time*.

Verbs, relating to the time of any action or event, undergo two changes of termination; the one to express time *Indefinite*, and the other time perfect or past: there are, therefore, two tenses or times, the *Indefinite*, and the *Perfect* or Past.

## THE INDEFINITE TENSE.

69. Time indefinite<sup>15</sup> may refer either to the present period, or to a future, and thus comprehends what are generally termed the present and future *tenses* or times; in many instances it is, in the strictest sense of the term, indefinite, referring to any period, and appearing to have scarcely any connexion with time<sup>16</sup>, as *Ic lupige I love*:

<sup>14</sup> Is not *tense* derived from the Latin *tensus*, used to denote that *extension*, or inflection of the word, by which difference in time is implied, or difference in action is signified?

<sup>15</sup> As—I write every day; I write now; I write to him tomorrow.

<sup>16</sup> In English we have one tense to denote the action indefinitely, both as to its progression or its perfection, and as to its time, though generally referred to the present. We have another, to express inferentially that the action is past, because it denotes its completion; and though the completion of an action may be contemplated as future, yet when no note of futurity is employed, we may naturally refer its completion to past time. For a future action, either as proceeding or completed, neither we nor our Saxon ancestors have a simple and appropriate form of expression. This circumstance is not peculiar to the Saxon and English languages. The reason perhaps may be, that a future action is a non-entity. It is purely ideal—an object merely of mental contemplation. When we say “I shall,” “I will,” we strictly express present duty—present inclination; the futurity of the action, as necessarily posterior to the volition and sense of obligation, is inferred, not expressed.

When we employ the bare name; as, *love*, *plough*, the action may be contemplated as existing in time *generally*, that is, past, present, or future; and hence its use in expressing 1st, necessary truths, and general propositions, which are true at all times; as, “The whole is greater than a part,” “The wicked *flee* when God *pursueth*.” 2nd, Customary actions or employments; as, “He *works* for his daily

Eaðige rýnd mild heortan, *Blessed are the (mild hearted) merciful.* Ic secge, *I say.*

#### THE PERFECT OR PAST TENSE.

70. The perfect or past tense, from its name, evidently denotes an action as past or finished, and is

bread." 3d, Historical facts ; as, "Annibal conquers and takes great booty." As this word really denotes nothing but an indefinite action generally, it is evident that it may be so employed, that any time, past, present, or future, may be implied. In this respect our present tense must resemble its prototype, the Saxon present. Indeed, strictly speaking, that which is denominated present time, how minute so ever it may be considered, is nothing but a part of the past associated with a part of what is to come, a convenient sort of ideal limit, between the two extremes of past time and future, or any portion of time including what we term the *present instant*, which is itself composed of the past and the future. If the English or Saxon language do possess a tense capable of implying futurity, then, that tense is the one commonly considered as the present.

"Hold you the watch tonight?—We do, my lord." (Shakspeare.)

"I go a fishing. We also go with thee." (John, xxi. 3.)

"We go to town tomorrow. See Grant's *Preface to Grammar*.

A remark of the late amiable and indefatigable H. Martin, in a letter to a friend, is so much to the point, that I shall transcribe it. "One thing I have found, that there are but two tenses in English and Persian." "I will go;" in that sentence, the principal verb is *I will*, which is the present tense. "I would have gone;" the principal verb is *I would*, or *I willed*. *Should* also, is a preterite, namely *shalled*, from *to shall*. (See Martin's *Life*, p. 312.) He might have added that *go*, and *have*, were verbs in the infinitive mood. Should any doubt this because there is no sign of the infinitive mood, let them examine the same sentence in Saxon, and they will need no other proof. Ic pýlle řapan, and Ic polde hæbban;—here řapan, and hæbban, are known to be in the infinitive mood by their termination, -an.

There are not, in English or Saxon, as in some other languages, any forms of the verb, implying possession, power, ability, or the like. Our verbs, with genuine simplicity, refer solely to the mere action or state. "I have written" is no more a real tense than "I possess my own finished action of writing," nor "I may write" than "I am allowed or permitted to write." If such phrases are to be termed tenses, then "to a king," "of a king," and the like, ought to be regarded as cases. *Preface to Grant's Grammar*, p. vii. and viii.

"I may write" is in Saxon Ic mæg řpitan. Mæg is the indicative mood, indefinite tense. See *Etymology*, 92. řpitan is in the

formed<sup>17</sup> from the infinitive mood by adding *ed*, *ede*, *od*, *ode*, after the rejection of the infinitive terminations *an*, *ean*, *ian*, *zan*, *zean*, *zian*; as, Infinitive, *lufian to love*, Perfect, *he lufode he loved*.

71. Verbs having the consonants *ð*, *f*, *g*, *l*, *m*, *n*, *p*, *r*, and *ð*, before the infinitive termination, often contract this tense, and have only *de* added instead of *ede* or *ode*; as, *betýnan to shut*, *betýnde I shut or have shut*; *adræfan to drive away*, *adræfde I drove away*; *alýfan to redeem*, *alýfde redeemed*.

The *ð* is often changed into its corresponding consonant *τ* when preceded by the consonants *τ*, *p*, *c*, *h*, *x*, and *r*, as well in the perfect tense as in the participle (see p. 140); *metan to meet*, *met-τe met*, for *met-ðe*: *Dýpan to baptize or dip*, *dýpte baptized or dipped*.

Verbs which end in *ðan* or *tan* with a consonant preceding, do not take an additional *ð* or *τ* in the past tense, as *sendan to send*, *sende sent*; *ahnedðan to liberate*, *ahnedde liberated*; *plihtan to plight or pledge*, *plihhte plighted or pledged*; *settan to set*, *sette set*.

#### NUMBER AND PERSON.

72. One or more persons may speak, be spoken *to*, or spoken *of*: Hence the origin of NUMBER and PERSON.

Verbs have two numbers, the Singular and Plural; as, *Ic lufige I love*, *ƿe lufiað we love*.

73. There are three persons in each number.

	SINGULAR.	PLURAL.
First Person	<i>Ic luf-ige</i> <sup>18</sup>	<i>ƿe luf-iað</i>
Second Person	<i>Đu luf-aƿτ</i>	<i>ƿe luf-iað</i>
Third Person	<i>Đe luf-að.</i>	<i>Đi luf-iað.</i>

infinitive, as is evident by the termination *-an*. The English may be parsed in the same manner. See Grant's *Grammar*, p. 83, and 115.

<sup>17</sup> For the formation of this tense in the primitive Anglo-Saxon, see note <sup>20</sup>.

<sup>18</sup> On all occasions when *e* follows *i*, a *g* is inserted between them; as, first person singular *lufie*, and with *g* inserted *lufige*; and so the

The first person singular is formed from the infinitive by changing -an or -ean &c. into e, and the second into ꝛt, aꝛt, or eꝛt, and the third into að, eð, ð<sup>19</sup>.

In the third person<sup>20</sup> singular the aspirate ð is often

participle *lufiende* becomes *lufigende* : *g* is often found before an *a*, either alone or with *e* ; as, *ſceapigan*, *ſceapigean* to *shew*, which are the same as *ſceapian*, to *shew*.

<sup>19</sup> Those in *ðan* take *ꝛt* in the second person of the present, but the third person commonly takes merely a *t* ; sometimes, however, we find *ðeꝛt* and *ðeð* ;—as *leðan*, to *lead*, *þu lætꝛt*, he *læt*, thou *leadest*, he *leads*, or *leadeꝛt*, *lædeð* : *ſendeðan*, to *send* ; *þu ſentꝛt*, he *ſent*, or *ſendeꝛt*, *ſendeð* ; in the perfect, *lædde*, *ſende* ; in the past participle *læddeð* or *læd*, and *ſende*. And, in the same manner, *ſcþýðan*, to *adorn* or *deck* ; *ſcþýt*, *ſcþýdde*, *ſcþýdeð* : in the plural, *ſcþýdde*, *ſeðan*, to *feed*. See *Rask*, p. 57.

#### <sup>20</sup> *Modification of the Verb.*

The Anglo-Saxon verb in the early and less cultivated age of the language, appears in three states, two of which have been already described. 1st, The simple noun verbalized, see page 133, note<sup>4</sup>. 2nd, The verb adjectived, see in note<sup>3</sup> p. 95.—The only state to be discussed here, is,

3dly, The verb adapted to a substantive agent.

Verbs, like nouns, have two numbers, the singular and the plural : and at a distant period they were like them impersonal, or rather, they were only modified, to what is now called the third person, in each number.

Time indefinite, in the singular number, generally ends in *ð* or *ht* ; thus *lufian*, to *love*, adapted to the substantive *man*, becomes *lufað*, *lufeð*, or *lufð* ; as, *Man lufað*, *man loveth* or *will love*. See *Etymology*, sect. 73. The plural number of the indefinite also ends in *ð* or *að* : as, *Ðýꝛtan*, to *thirst*, *men þýꝛtað*. The plural is also formed by substituting *en*, *on*, *an*, *un*, &c. for *ð* or *að*.

#### *The formation of the Past Tense and Participle.*

The primitive preterite or past tense in Anglo-Saxon is formed by the change of the characteristic vowel or diphthong of the verb, that is, of that vowel or diphthong in the verb which precedes the verbalizing termination, *an*, *ian*, *ean*, *zan*, &c., as in *Riðan*, to *ride*, the vowel *i* changed to *a*, makes the preterite *Rað*, as *Man rað*, *man rode* ; in *Faran*, to *go*, the *a* turned into *o*, makes the preterite *Fop*, as *Man fop*, *man went*, &c.

In consequence of the improvements of a later age in the structure of the preterite, this original formation exists in comparatively few verbs : and those few, from inattention to that original principle, the

changed into the soft  $\tau$  ; as,  $\alpha\pi\tau$  *he riseth*. This may be frequently observed, when the infinitive ends in  $\delta\alpha\eta$ ,  $\rho\alpha\eta$ , or  $\tau\alpha\eta$  ; as  $\rho\alpha\delta\alpha\eta$  *to feed*,  $\rho\epsilon\tau$  *feedeth* or *will feed* :

change of the characteristic vowel, are now generally represented as anomalies in the language. They appear to have been left unmodernized, either from accidental neglect, or because they were not capable of improvement. But as the ideas here suggested, hold equally true of many modern English irregular verbs, it is a circumstance of much consequence to the accuracy and truth of this theory, that some of the Anglo-Saxon verbs exist, and are used, in the preterite tense in both forms, and thus distinctly exhibit the original and the more cultivated modification.

To understand this subject clearly, it must be remembered that the past tense is formed by changing the characteristic vowel of the verb,—that what is commonly called the past participle is nothing but the past tense *adjectived*,—that the past participle ends in  $\epsilon\delta$ ,  $\epsilon\delta e$ ,  $\epsilon\delta$ ,  $\epsilon\delta e$ ,  $\epsilon\eta$ ,  $\epsilon\eta e$ , &c. with occasional variations,—and that the modern or cultivated Anglo-Saxon and English past tense is no other than the past participle, with that usurped signification.

Hence, it follows that the common Grammars do not exhibit the original form of the verb in this tense, except in those verbs which have been left unadjectived, and are now classed as irregulars : but the list of irregular verbs is composed of several sorts, the irregularities of which proceed from different causes ; viz. some of them, as we have been describing, have the original past tense ; some change  $c$  and  $g$  into  $h$  ; and others, for the ease of pronunciation, slightly deviate from their proper adjectived terminations, and instead of  $\epsilon\delta$ , end in  $-\delta$ ,  $-\delta e$ ,  $-\tau$ ,  $-\tau e$ ,  $-\eta\tau$ , or  $-\eta\tau e$ , &c.

*Ancient Conjugation of the Anglo-Saxon Verbs.*

The Verb as adapted to a Substantive Agent.

Nouns Verbalized, or Simple Verb.	Indefinite.		Preterite.		In like manner are formed the Compounds.
	SING.	PLU.	SINGULAR.	PLURAL.	
$\Delta\delta\rho\epsilon\sigma\alpha\eta$ , to suffer, or lead }	$\Delta\delta\alpha\eta$	$\Delta\delta\epsilon\eta$	$\Delta\delta\alpha\eta$ $\alpha\delta\rho\epsilon\alpha\zeta$	$\Delta\delta\epsilon\eta$ $\alpha\delta\rho\iota\upsilon\sigma\alpha\eta$	Gebindan Geceorau
$\Delta\pi\iota\alpha\eta$ , to arise	$-\alpha\pi\iota\tau\epsilon\delta-\tau$		— $\alpha\pi\alpha\tau$	—	
Bindan, to bind			— band - - - - -	—	
Ceoran, to choose			— ceay - - - - -	—	
Coman, Cuman, } to come			— com, cum, cpm	— { comon cumon	
Cpman, }			—	—	
Delfan, to dig			— { dulf, dielf, delf, dealf, dalf	—	

*prætan to rush, præt he rusheth: hætan to name, to call, hæc he called.*

When the infinitive ends in an with a vowel before it, the plural persons end in iað; as, *hingrian to hunger,*

Nouns Verbalized, or Simple Verb.	Indefinite.		Preterite.		In like manner are formed the Compounds.
	SING.	PLU.	SINGULAR.	PLURAL.	
<i>Dripan, to drive</i>	Man	Men	Man driap	Men	{ <i>Adripan, Bedripan, Under-pan- gan.</i>
<i>Fengan, } to take Fon, }</i>			— fenz, foh		
<i>Ge-jeon, } to see Scan, }</i>			{ <i>gefeh, gefeh, gefeaz, gefeaz, jap</i>	— Ge-japon	
<i>Gifan, to give</i>			— gaf		{ <i>Ge-helfan Aþheorjan Fopleoþan Geniman</i>
<i>Griþdan, to grind</i>			— griþað, griþað	— griþdon	
<i>Delpan, to help</i>			— hulpe		
<i>þreoþan, to rush</i>			{ <i>þheorþ, þheorþ, þheorþe</i>	— þheorþon	{ <i>Onþriþan þriþ-riþandan A-teon</i>
<i>Leoþan, to lose</i>			— leaþ		
<i>Niman, to take</i>			— nam		
<i>On-gitan, } to Griþtan, } under- Getan, } stand Gýtan, }</i>			— ongezat	— ongezaton	{ <i>Onþriþan þriþ-riþandan A-teon</i>
<i>Riþan, to rile</i>			— riþað		
<i>Spræcan, to speak</i>			— spræc	— spræcon	
<i>Standan, to stand</i>			— stand		{ <i>Onþriþan þriþ-riþandan A-teon</i>
<i>Teogan, teon, } to lead, to draw }</i>			— teah, teage		

The English past participle ends indifferently, as the Anglo-Saxon, in *ed* or *en*, though *ed* is the more common, and is generally used for the modern regular past tense of the verb. From the instances below, it may be seen how, in some verbs, the participial termination has entirely superseded the original past tense, in some it exists along with it, and in others has not been applied at all, whilst in a few instances the original past tense stands equally as a past participle.

Simple Verb.	Past Tense		Past Participle	
	Primitive.	Modernized.	Primitive.	Modernized.
Awake	Awoke	Awaked	Awaked	
Bear	Bore		Borne, i. e. Boren	



hungriað *we, ye, they hunger*: *pýpian to curse*, *pýpiað we, ye, they curse*. If it end in *eon*, they are formed

Simple Verb.	Past Tense.		Past Participle.	
	Primitive.	Modernized.	Primitive.	Modernized.
Begin	Began	_____	Begun	_____
Break	Broke	_____	_____	Broken
Choose	Chose	_____	_____	Chosen
Cleave	Clove	{ Cleft, i. e. } cleaved }	_____	{ Cloven, Cleft, i. e. } cleaved }
Crow	Crew	Crowed	_____	Crowed
Dig	Dug	Digged	Dug	Digged
Drive	Drove	_____	_____	Driven
Drink	Drank	_____	Drunk	_____
Fly	Flew	_____	_____	Flown, i. e. flown
Hang	Hang	Hanged	Hung	Hanged
Ride	Rode	_____	Rode	Ridden
Shine	Shone	Shined	Shone	Shined
Sweat	Swet	Sweated	Swet	Sweated
Thrive	Throve	Thrived	_____	Thriven
Love	_____	Loved	_____	Loved
Walk	_____	Walked	_____	Walked

The last two are called regular verbs.

The Anglo-Saxon verbs of this description are not numerous, but in general distinct and satisfactory,—premising that the past participle ends in *en*, and *ed*, that it is liable to great contractions, and that it forms the modern past tense of the verb.

Simple Verb.	Preterite or Past Tense.	
	Primitive.	Improved, being no other than the Past Participle.
Æzan, to own	Man ah	ah, i. e. aheð, ahð, aht.
Beoðan, to command	— beað	bude, i. e. bued.
Beppnan, to inquire	— beppnan	beppnne, i. e. beppu-en
Biddan, to entreat	— hað, bi-	bæd, i. e. bæð.
Buzan, to bow	— beah }	biðde, beðde, i. e. beged.
Biðan, to bend	— buze }	
Fapan, to go	— fop	fepde, i. e. fep-ed.
Gemunan, to remember	— gemune	gemunde, i. e. gemun-ed
Geotan, to pour out	— gut	geote, i. e. geoted, geoter, geote.
Getan, to get	— geot	geotte, i. e. geoted, geotet, geotte.
Lufian, to love	— leof	lufode
Settan, to place	— set	{ seotte, sette, i. e. seoted, seoter, } seotte, sette.
Sppizan, to be silent	— sup	sufode, i. e. suped.

These remarks were developed by this single presumption—that the irregular verbs are mostly the oldest verbs in every language; and

in eoð : as, *gereon to see, gereoð we, ye, they see* ; but if a consonant goes before an, then they end in að :

are irregular, because they either did not or would not take the more modern improvements. (*The substance of the preceding note is from Mr. Webb's MSS.*)

"Our ancestors did not deal so copiously in adjectives and participles as we, their descendants, now do. The only method they had to make a past participle was by adding *ed* or *en* to the verb ; and they added either the one or the other indifferently, as they pleased (the one being as regular as the other), to any verb which they employed : and they added them either to the indicative mood of the verb, or to the past tense. *Shak-ed* or *shak-en*, *Grow-ed* or *grow-en*, &c. were used by them indifferently. But their most usual method of speech was to employ the past tense itself, without participializing it, or making a participle of it, by the addition of *ed* or *en*. So likewise they commonly used their substantives without adjectiving them."

*Diversions of Purley*, vol. ii. p. 91.

To what has been previously stated in this note, respecting the Saxon and English verbs, may be added Mr. Tyrwhitt's remarks. He says, that English verbs about the time of Chaucer, in 1350, were very nearly reduced to the simple state in which they are at present.

They had only two expressions of time, the present and the past. All the other varieties of time were expressed by auxiliary verbs.

In the inflexions of their verbs, they differed very little from us in the singular number : *I love, thou lovest, he loveth*. But in the plural they were not agreed among themselves ; some adhering to the old Saxon form ; *We loveth, ye loveth, they loveth* ; and others adopting what seems to have been the Teutonic ; *We loven, ye loven, they loven*. In the plural of the past tense the latter form universally prevailed. *I loved, thou lovedst, he loved ; We loveden, ye loveden, they loveden*.

In the quotation from Trevisa (See the history of the English language in Introduction to Todd's *Johnson*, p. 62.) it may be observed, that all his plural verbs of the present tense terminate in *eth*, whereas in Sir John Mandeville and Chaucer they terminate almost as constantly in *en*.

The second person plural in the imperative mood regularly terminated in *eth*, as *loveth ye* ; the final consonants however, according to the genius of the language, were frequently omitted, especially in verse. "The Saxon termination of the infinitive in *an* had been long changed into *en* : *To loven, to liven*, &c. and they were beginning to drop the *n* ; *To love, to live*."

The participle of the present time began to be generally terminated in *ing*, as, *loving* ; though the old form which terminated in *ende*, or *ande*, was still in use ; as, *lovende* or *lovande*. The participle of the past time continued to be formed as the past time itself was, in *ed* ;

as, þýprtan *to thirst*, þýprtað *we, ye, they thirst*. The plural persons also end in en, on, un, as well as að :

as, *loved* ; or in some contraction of *ed* : except among the irregular verbs, where for the most part it terminated in *en* : as, *bounden*, *founden*.

The methods by which the final *ed* of the past tense and its participle was contracted or abbreviated, were chiefly the following.

1. By throwing away the *d*.

This method took place in verbs whose last consonant was *t* preceded by a consonant. Thus, *caste*, *coste*, *hurte*, *putte*, *slitte*, were used instead of *casted*, *costed*, *hurted*, *putted*, *slitted*.

2. By transposing the *d*.

This was very generally done in verbs when the last consonant was *d* preceded by a vowel. Thus instead of *reded*, *leded*, *spredded*, *bleded*, *feded*, it was usual to write *redde*, *ledde*, *spredde*, *bledde*, *fedde*. —And this same method of transposition, I apprehend, was originally applied to shorten those words which we now contract by Syncope : as, *lov'd*, *liv'd*, *smil'd*, *hear'd*, *fear'd*, which were anciently written, *lovde*, *livde*, *smilde*, *herde*, *ferde*.

3. By transposing the *d*, and changing it into *t*.

This method was used, 1st in verbs the last consonant of which was *t* preceded by a vowel. Thus, *leted*, *sweted*, *meted*, were changed into *lette*, *swette*, *mette* ; 2nd, in verbs the last consonant of which was *d* preceded by a consonant. Thus, *bended*, *bilded*, *girded*, were changed into *bente*, *bille*, *girt*. And generally in verbs in which *d* is changed into *t*, I conceive that *d* was first transposed ; so that *dwelled*, *passed*, *dremed*, *feled*, *keped*, should be supposed to have been first changed into *dwelld*, *passde*, *dremde*, *felde*, *kepde*, and then into *dwelte*, *paste*, *dremte*, *felte*, *kepte*.

4. The last method, together with a change of the radical vowel, will account for the analogy of a species of verbs generally reputed anomalous, which form their past time and its participle, according to modern orthography, in *ght*. The process seems to have been thus : *Bring*, *bringed*, *brongde*, *brogde* ; *Think*, *thinked*, *thonkde*, *thokde*, *thokte* ; *Teche*, *teched*, *tachde*, *tachte*, &c. Only *fought*, from *fighted*, seems to have been formed by throwing away the *d* (according to method 1), and changing the radical vowel. See instances of similar contractions in the Francic language. Hickes's *Gramm. Fr.* Th. p. 66.

Of the irregular verbs mentioned above, where for the most part the participle terminated in *en*, I would remark, that I consider those verbs only as irregular, in which the past time and its participle differ from each other. Their varieties are too numerous to be particularly examined here : but I believe there are scarcely any in which the deviations from the regular form will not appear to have been made by some method of contraction or abbreviation similar to those which

as, *pitun*, *piṭað* *ye wot*, or *know*; *nýtun*, *nuuton*, *ný-  
tað* *ye know not*. It is sometimes read *putaſ* *ye know*,  
and by the poets *putoð*, for they often use the termina-  
tion *oð* instead of *að*.

The plural persons often end in the same manner as  
the first person singular, especially when the Saxon pro-  
noun is placed after the verb: as, *ḥpæt ete pe*, *what  
shall we eat*; *ḥu fleo ge*, *how shall you fly*.

If there be a double consonant in the verb, one is al-  
ways rejected, in forming the persons, when another  
follows: as, *ſpillan* *to spill*, *ſpilſt* *spillest*, *ſpilð* *spilleth*,  
*ſpilde* *spilled*. Where it would be too harsh to add  
*ſt* and *ð* to the bare root, an *e* is inserted; but only in  
the indefinite tense; as, *naman* *to name*, *nameſt*  
*namest*, *nameð* *nameth*:—the perfect is regularly formed  
*nemde* *named*; and so is the perfect participle *nemned*  
*named*.

#### REGULAR VERBS.

74. Verbs are regular when they form their perfect  
tense in *eð*, *eðe*, *oð*, or *ode*, and perfect participle in  
*að*, *æð*, *eð*, *ið*, *oð*, *uð*, or *ýð*, according to the preceding  
rules.

#### 75. THE CONJUGATION<sup>21</sup> OF A REGULAR VERB.

##### *The Principal Parts.*

<i>Infinitive.</i>	<i>Perfect.</i>	<i>Perf. Participle.</i>
<i>Luſ-ian</i> <i>to love</i> ,	<i>luſ-oðe</i> <i>loved</i> ,	<i>luſ-oð</i> <i>loved</i> .
<i>Bæpn-an</i> <i>to burn</i> ,	<i>bæpn-ðe</i> <i>burned</i> ,	<i>bæpn-eð</i> <i>burned</i> .

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have been pointed out above among the regular verbs. The common  
termination of the participle in *en* is clearly a substitution for *ed*, prob-  
ably for the sake of a more agreeable sound, and it is often shortened,  
as *ed* has been shown to be, by transposition. Thus *drawen*, *knownen*,  
*boren*, *stolen*, were changed into *drawne*, *knowne*, *borne*, *stolne*. Es-  
say, p. 24.

<sup>21</sup> For an explanation of the modification of the ancient Anglo-  
Saxon and modern English verbs, see note <sup>20</sup>.

## INDICATIVE MOOD.

*Indefinite Tense*<sup>22</sup>.

SING.	Ic luþ-izc <sup>23</sup>	<i>I love or shall love</i>
	Ðu luþ-aꝛτ <sup>a</sup>	<i>thou lovest or shalt love</i>
	He, heo, or hit luþ-að <sup>b</sup>	<i>he, she, or it loveth, &amp;c.</i>
PLUR.	ƿe luþ-iað <sup>c</sup>	<i>we love or shall love</i>
	Ge luþ-iað	<i>ye or you love or shall love</i>
	Ði luþ-iað	<i>they love or shall love.</i>

<sup>a</sup> luþ-eꝛ and -ꝛ.

like the first person singular, and

<sup>b</sup> luþ-eð and -ð.

end in en, on, and un, as well as að.

<sup>c</sup> The persons in the plural are

See Obs. on the persons of verbs.

*Perfect Tense.* -ed, have<sup>24</sup>.

SING.	Ic luþ-ode <sup>a</sup>	<i>I loved</i>
	Ðu luþ-odeꝛτ <sup>b</sup>	<i>thou lovedst</i>
	He, heo, or hit luþ-ode	<i>he, she, or it loved.</i>

<sup>a</sup> luþ-eðc.<sup>b</sup> luþ-odeꝛ in Dano-Saxon.

<sup>22</sup> In Anglo-Saxon the future form is the same as the present, without any auxiliary: for example, St. John xvi. 2. Ði ðoð eoꝝ of Ʒeomnungum. ac Ʒeo ead cȳmð ꝥ ælc Ʒe eoꝝ ofꝛlyhð. Ʒenð ꝥ he ðenize Gode. *They shall put you from the synagogue: and the time shall come that every one who slayeth you, will think that he serveth God.*

The words Ic Ʒille, Ʒceal, &c. generally signify *volition, obligation, and injunction*, rather than the *property of time*. Sometimes, however, they have some appearance of denoting time; as, Ðu Ʒcealt Ʒpeltan, *Thou shalt die, or thou oughtest to die.*

<sup>23</sup> The present tense is also formed by the neuter verb com, *I am*, and the present participle; as,

Ic eom luþeude	<i>I love, am loving, or do love</i>
Ðu eart luþeude	<i>thou lovest, art loving, or dost love</i>
De ȳꝛ luþeude	<i>he loveth, is loving, or doth love.</i>
&c.	&c. &c.

In Dano-Saxon this tense is inflected thus,

SING.	Ic luþ-iza, -izo	<i>I love</i>
	Ðu luþ-izeꝛ, -izaꝛ	<i>thou lovest</i>
	De luþ-iza, -izaꝛ, -eꝛ, -iꝛ	<i>he loveth.</i>
PLUR.	ƿe luþ-izaꝛ, izeꝛ	<i>we love</i>
	Ge luþ-izaꝛ, izeꝛ	<i>ye love</i>
	Ði luþ-izaꝛ, izeꝛ	<i>they love.</i>

<sup>24</sup> The past tense is also formed by the auxiliary Ʒæꝛ, and the imperfect participles; as,

PLUR.	ƿe luƿ-odon	<i>we loved</i>
	ġe luƿ-odon	<i>ye or you loved</i>
	Ði luƿ-odon	<i>they loved.</i>

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

SING.	Ic luƿ-ige	<i>I love<sup>a</sup></i>	} <i>may, can, might, could, would, or should love<sup>as</sup>.</i>
	Ðu luƿ-ige	<i>thou love</i>	
	He, &c. luƿ-ige	<i>he, &amp;c. love</i>	
PLUR.	ƿe luƿ-ion <sup>b</sup>	<i>we love</i>	
	ġe luƿ-ion	<i>ye love</i>	
	Ði luƿ-ion	<i>they love</i>	

<sup>a</sup> Gif if, or þat *that*, understood.    <sup>b</sup> luƿian.

*Perfect Tense<sup>a</sup>.*

SING.	Ic luƿ-ode	<i>I loved</i>
	Ðu luƿ-ode	<i>thou loved</i>
	He, heo, or hit luƿ-ode	<i>he, she, or it loved.</i>
PLUR.	ƿe luƿ-odon <sup>b</sup>	<i>we loved</i>
	ġe luƿ-odon <sup>b</sup>	<i>ye loved</i>
	Ði luƿ-odon <sup>b</sup>	<i>they loved.</i>

<sup>a</sup> This tense is also often inflected like the past tense indicative.

<sup>b</sup> luƿ-odon.

## IMPERATIVE MOOD.

SING.	Luƿ-a þu	<i>love thou.</i>
PLUR.	Luƿ-iað <sup>a</sup> ġe	<i>love ye.</i>

<sup>a</sup> -ige; as luƿ-ige. Also luƿ-aġ ġe, and luƿ-eġ ġe, *love ye*, in Dano-Saxon.

Ic ƿæġ luƿiende    *I loved, did love, or was loving*

Ðu ƿæpe luƿiende    *thou lovedst, didst love, or wast loving, &c.*

In this tense ƿat, from ƿatan *to know*, has the same signification as the present Ic ƿat, *I know*; þu ƿatst, *thou knowest*,—as if ƿateġt.

<sup>as</sup> *Duty, will, power, &c.* were generally expressed in Saxon, as in modern English, by the verbs mæġ *may*, miht *might* or *could*, ƿceolð, *should*, mot *can, may*, moġt, *must, &c.* (Etymology, 87, 92, 93, 94, and 95), governing an infinitive mood; as, Mæġeġt luƿian, *thou mayest love*. But it is sometimes expressed by the termination as above, þ þu luƿige, *that thou love, or that thou mayest love.*

## INFINITIVE MOOD.

*Indefinite Tense—to.*Luſ-ian or luſ-igean *to love.*

There is another form of the infinitive <sup>26</sup>, which has a more extended signification : as, Ðýt iſ tîma to luſ-ienne, *It is time to love.*

*To, about to; of, in, and to -ing; to be -ed.*

Luſienne or luſigenne *to love, about to love, of, in, and to loving; and to be loved.*

## PARTICIPLES.

*The Imperfect Participle -ing.*Luſ-iande <sup>a</sup> *loving.*

<sup>a</sup> It frequently ends in iende : as, luſ-iende.

*The Perfect Participle -ed, &c.*Luſ-od <sup>a</sup> *loved.*

<sup>a</sup> This participle also ends in -ad and -ed as well as -od.

<sup>26</sup> This infinitive mood corresponds to the gerunds, supines, and participles in Latin : as,

*Gerunds.*

Legen-di ;	Ðit iſ tîma to ƿæðanne, <i>It is the time of reading.</i>
Converten-do ;	{ Ne elca þu to gecýppanne to Gode, <i>Be not slow in turning to God.</i>
Aman-dum ;	Uſ iſ to luſienne, <i>We are to love, we must love.</i>

*Supines.*

Perdi-tum ;	Com þu uſ to ƿoſſƿillanne, <i>Art thou come to destroy us?</i>
Dict-u ;	It iſ eaþelic to cƿæþanne, <i>It is easy to be said.</i>

*Participles Future.*

Ventu-rus ;	{ Eapt þu ſe þe to cumenne eapt, <i>Art thou he who art to come?</i>
Accusan-dus ;	{ For þeoſ he bið to ƿƿoſianne. oþþe to ſleanne. oþþe
Occiden-dus ;	{ to alýjanne, <i>For he must be proved a thief, or slain,</i>
Liberan-dus.	{ or released. See Etymology, 89, Note <sup>51</sup> .

Com, with an infinitive, denotes a sort of duty : as, Be iſ to luſigenne, *He is to love or ought to love.* With the active participle, it expresses a definite point of time, as in English : for example, Nu þu þuſ glæðlice

76. As an example of the inflection of a regular verb, *lufian to love* is given, because it is the word generally adopted; but having a *g* inserted between *i* and *e*, it is not so regular as many other words; for instance, *Bærnan to burn*; *Cennan to know*; and *Fyllan to fill*.

*BÆRNAN to burn* is thus conjugated :

INDICATIVE MOOD.

*Indefinite Tense.*

SING.	Ic bæpne	<i>I burn or shall burn</i>
	Ðu bæpnyrt	<i>thou burnest or shalt burn</i>
	He, heo, or hit bæpnð	<i>he, &amp;c. burneth &amp;c.</i>
PLUR.	Ʒe bæpnað <sup>a</sup>	<i>we burn or shall burn</i>
	Ʒic bæpnað	<i>ye or you burn or shall burn</i>
	Hi bæpnað	<i>they burn or shall burn.</i>

<sup>a</sup> bæpne.

*Perfect Tense -ed—have.*

SING.	Ic bæpnðe	<i>I burned</i>
	Ðu bæpnðert	<i>thou burnedst</i>
	He, heo, or hýt bæpnðe	<i>he, she, or it burned.</i>
PLUR.	Ʒe bæpnðon	<i>we burned</i>
	Ʒic bæpnðon	<i>ye or you burned</i>
	Hi bæpnðon	<i>they burned.</i>

SUBJUNCTIVE MOOD.

*Indefinite Tense.*

SING.	Ic bæpne	<i>I burn<sup>a</sup></i>
	Ðu bæpne	<i>thou burn</i>
	He, heo, or hit bæpne	<i>he, she, or it burn.</i>

<sup>a</sup> Gif if, or þat that, understood.

---

to us ƷpƷecende eaƷt, *Now when thou art speaking so joyfully to us.*  
 De mið him ƷpƷecende ƷæƷ, *He was speaking to him. &c. &c.* Deo  
 mið þam healfan dæle beƷoƷan þam cýninge Ʒapende ƷæƷ. ƷƷilce heo  
 fleonde ƷæƷe, *She (Thamyris) with half her troops was going before  
 the king (Cyrus) as if she were fleeing. (Oros. ii. 4.)* Ic Ʒa Ʒæðan, *I  
 go to read. Rask's Grammar, p. 74, sect. 42.*



PLUR. *Ʒe bæpnon we burn*  
*Ʒe bæpnon ye burn*  
*Ʒi bæpnon they burn.*

*Perfect Tense.*

SING. *Ic bæpnde I burned<sup>a</sup>*  
*Ʒu bæpnde thou burned*  
*Ʒe, heo, or hit bæpnde he, she, or it burned.*  
 PLUR. *Ʒe bæpndon we burned*  
*Ʒe bæpndon ye burned*  
*Ʒi bæpndon they burned.*

<sup>a</sup> *Gif if, or Ʒat that, understood.*

IMPERATIVE MOOD.

SING. *Bæpn þu burn thou*

PLUR. *Bæpnað<sup>a</sup> Ʒe burn ye.*

<sup>a</sup> *bæpne.*

INFINITIVE MOOD.

*Bæpnan to burn*

*Bæpnenne to burn, about to burn, &c.*

*Imperfect Participle.*

*Bæpnende burning.*

*Perfect Participle.*

*Bæpned burned.*

IRREGULAR VERBS.

77. A verb is called irregular when it does not form its perfect tense in *eð, eðe, oð, oðe*; and perfect participle in *að, æð, eð, ið, oð, uð, or Ʒð<sup>27</sup>*; as,

<i>Infinitive.</i>	<i>Perf. Tense.</i>	<i>Perf. Part.</i>
<i>Ʒritan to write.</i>	<i>Ʒrat wrote.</i>	<i>Ʒriten written.</i>
<i>&amp;c.</i>	<i>&amp;c.</i>	<i>&amp;c.</i>

<sup>27</sup> See Etymology, 74.

In Anglo-Saxon, most verbs<sup>28</sup> being of one syllable after the rejection of the infinitive terminations, or those of one syllable besides the prefixes a, be, for, ge, &c. as well as a few of more syllables than one, are irregular. A complete list of these verbs would be long and troublesome; but the following general observations on the formation of the past tense and perfect participle of monosyllabic verbs, will considerably reduce it, and be very useful to the student.

78. Verbs that become monosyllables after casting away the infinitive termination, when the remaining vowel is a, often change it into o, and occasionally into eo; and ea generally into eo, in the past tense; while the vowel in the perfect participle remains unchanged: as,

<i>Inf.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Standan <i>to stand</i>	Stod <i>stood</i>	Standen <i>stood</i>
Grpan <i>to dig</i>	Grpof <i>dug</i>	Grpaen <i>digged</i>
Fapan <i>to go</i>	Fop <i>went</i>	Fapen <i>gone</i>
Crpan <i>to crow</i>	Crep <i>crew</i>	Crpaen <i>crowed</i> [ <i>en.</i> ]
Dealdan <i>to hold</i>	Deold <i>held</i>	Dealden <i>held or hold-</i>
&c.	&c.	&c.

79. Verbs that have e or eo before the letters ll, lƷ, lt, pp, pf, pƷ, and the like, have ea—and in a few cases æ—in the past tense, and o in the perfect participle: as,

<i>Inf.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
DeƷan <i>to dig</i>	DeaƷ <i>dug</i>	DolƷen <i>dug</i>
Ʒelpa <i>to help</i>	Ʒealp <i>helped</i>	Ʒolpen <i>helped</i>
Breca <i>to break</i>	Breac <i>broke</i>	Brocen <i>broken</i>
Tepa <i>to tear</i>	Tæp <i>tore</i>	Topen <i>torn.</i>
&c.	&c.	&c.

But e before a single consonant, or before a double consonant differing from the above, is often changed into

<sup>28</sup> Mr. Rask makes a second conjugation of verbs which have the perfect of one syllable, and form the perfect participle in en. But as the personal inflections are similar to other verbs, it is not necessary to make a separate conjugation of them.

æ in the perfect tense ; while the perfect participle remains like the infinitive : as,

<i>Infin.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Fretan <i>to fret</i>	Fræt <i>fretted</i>	Fretan <i>fretted</i>
Metan <i>to meet or paint</i>	Mæt <i>painted</i>	Metan <i>painted</i>

80. Verbs that have *i* before the double consonants nn, nŋ, nc, nð, mb, mp, &c. often change the *i* into *a* in the past tense; and into *u* in the past participle : as,

<i>Infin.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Spinnan <i>to spin</i>	Span <i>spun</i>	Spunnen <i>spun</i>
Singan <i>to sing</i>	Sang <i>sang</i>	Sungen <i>sung</i>

Those that have *i* before a single consonant also change the *i* into *a* in the perfect tense; the perfect participle is like the infinitive, or in *u* ; as,

<i>Infin.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Bidan <i>to abide</i>	Bad <i>abode</i>	Biden <i>abode</i>
Dripan <i>to drive</i>	Draf <i>drove</i>	Dripen <i>driven</i>
Niman <i>to take</i>	Nam <i>took</i>	Numen <i>taken</i>

For a list of most of the irregular verbs, which will not conform to these observations, see sect. 99, at the end of the verbs.

### *Formation of Persons in irregular Verbs.*

81. The personal terminations are most commonly like those in regular verbs : as, Ic *ŕtande I stand*, þu *ŕtanderŕt thou standest*, he *ŕtandeð he standeth*. Plur. *pe, ȝe, hi ŕtandað we, ye, they stand*.

82. The first vowel in the verb, however, is often changed in the *second* and *third* persons of the singular in the indefinite tense; but the plural persons retain the same vowel as the first person singular.

*a* is generally changed to *æ*, and sometimes to *e* or *ȳ*.

*e, ea, and u* often become *ȳ*, and sometimes *i*.

*o* is converted into *e*.

*u* or *eo* becomes *ȳ*.

The other vowels, *i* and *ȳ*, are not changed.

From *Bacan to bake*, we have *Ic bace I bake*, þu bæcŕt *thou bakest*, he bæcð *he baketh*. Plur. *pe, ge, hi bacað we, ye, they bake*.

From *Standan to stand*, we also sometimes find *Ic ŕtande I stand*, þu ŕtenŕt *thou standest*, he ŕtent *he standeth*. The plural as above.

From *Etan to eat*, we have *Ic ete I eat*, þu ýtŕt *thou eatest*, he ýt *he eateth*. Plur. *pe, ge, hi etað we, ye, they eat*.

From *Sceotan to shoot*, are formed *Ic ŕceote I shoot*, þu ŕcýtŕt *thou shoote t*, he ŕcýt *he shooteth*. Plur. *pe, ge, hi ŕceotað we, ye, they shoot*.

From *Býpnan to burn*, are formed *Ic býpne I burn*, þu býpnŕt *thou burnest*, he býpnð *he burneth*. Plur. *pe, ge, hi býpnað we, ye, they burn*.

83. The same observations that were made on the formation of the third person of regular verbs ending in *dan, ran, tan, &c.* (see Etymology, sect. 73), will be applicable here: as, *Ic riðe I ride*, he riŕt or riðeð *he rides*; *Ic cpeðe I say*, þu cpýŕt *thou sayest*, he cpýð *he saith*; *Ic ceoŕe I choose*, þu cýŕt *thou choosest*, he cýtŕt *he chooses*;—and in *etan to eat*, above.

Verbs that have *c, cc, and g* before the infinitive termination, often change these letters into *h* when they are followed by *ŕ*: as, *Racan to reach*, *pæhte he reached*, *pah-ton we, ye, they reach*. The *c* is not changed before other letters: as we find *þu pacŕt thou reachest*, and *he pacað he reaches*; *Læcan to take hold of*, *læhte he took hold of*; *Ŗŕpeccan to stretch, or strew*, *ŕŕpehton we, ye, they strewed* (Matt. xxi. 8); *Bŕing-an to bring*, *bŕoht, bŕohte I or he brought*, *bŕohton we, ye, they brought*. See Orthography, sect. 12.

84. The persons in the perfect tense are often formed like regular verbs; but the second person singular more frequently ends in *e*: as from *Bacan to bake*, we have the past tense *Boc*. (See Etymology, sect. 78.)

*Perfect Tense.*

SING.	Ic boc	<i>I baked</i>
	Ðu boce	<i>thou bakedst</i>
	De, heo, or hit boc	<i>he, she, or it baked.</i>
PLUR.	Ʒe bocon	<i>we baked</i>
	Ge bocon	<i>ye baked</i>
	Hi bocon	<i>they baked.</i>

85. Verbs that have u or o after the first vowel in the *perfect participle*, often have u in the second person singular and all the plural persons of this tense; the third person singular, \*as in regular verbs, is like the first: as,

*Perfect Tense.*

SING.	Ic ranȝ	<i>I sang</i>
	Ðu runȝe	<i>thou sangest</i>
	De, heo, ranȝ	<i>he or she sang.</i>
PLUR.	Ʒe runȝon	<i>we sang</i>
	Ge runȝon	<i>ye sang</i>
	Hi runȝon	<i>they sang</i>

Sometimes *Ʒ* is joined to the second person singular: as, Ic fand *I found*, þu funde or fundeƷ *thou foundest*, &c.

## THE IMPERATIVE MOOD.

86. Verbs of one syllable terminating in a vowel, have an *h* annexed to them; and those in *ȝ* generally change the *ȝ* into *h*, in all parts of the verb, as well as in the imperative mood: as, *Ʒpean to wash*; Imperative *Ʒpeah wash*; Perfect tense, *Ʒpoh washed*. *Stigan to mount*; Perfect tense, *Ʒtah*.

## DEFECTIVE VERBS.

87. Verbs that are deficient in tense or person are properly called *defective*: such as, *mot can*; *moƷt must*, &c.

The Greeks and Romans expressed the most common modes of action or existence by inflection ; but the Anglo-Saxons generally denoted them by the following *irregular* and *defective* verbs.

88. Simple *affirmation* or *existence* is denoted by *peran* or *beon to be*, or *peopðan to be* or *to be made*<sup>29</sup>.

1st. *ÞESAN to be* is thus conjugated :

*Infín. Indef. Perf. Perf. Particip.*

*Þeran to be. Eom am. Þær was. Þeren or ȝeþeren been.*

<sup>29</sup> " The Anglo-Saxon substantive verb is composed of several verbs. We can trace no fewer than five in its different inflections.

*I am* . . eom, eapt, ýr, rýnd, rýnd, rýnd,  
*I was* . . þær, þære, þær, þæron, þæron, þæron,  
             beo, býrt, býð, beoð, beoð, beoð.

The infinitive is *beon* or *þeran to be*.

These are the common inflections of the above tenses ; but we sometimes find the following variations :

For *I am*, we sometimes have eom, am, om, beo, ap, rý ;

For *thou art*, we have occasionally eapt, apð, býrt, er, rý ;

For *he is*, we have ýr, býð, rý ;

And for the plural we have rýnd, rýndon, rýnt, ríen, beoð and býron.

In these inflections we may distinctly see five verbs, whose conjugations are intermixed.

Eom, er, ýr, are of one family, and resemble the Greek εἰμι.

Ap, apð, and am, apou, proceed from another parent, and are not unlike the Latin *eram*.

Sý, rý, rý, rýnd, are from another ; and recall to our minds the Latin *sum* and *sunt*.

Þær, þære, þær, þæron, seem referable to another branch, of which the infinitive *þeran* was retained in the Anglo-Saxon.

Beon, býrt, býð, beoð, belong to a distinct family, whose infinitive *Beon* was kept in use.

But it is curious to consider the source of the last verb *Beo*, and *Beon*, which the Flemings and Germans retain in *ik ben* and *ich bin I am*.

The verb *Beo* seems to have been derived from the Kimmerian or Celtic language, which was the earliest that appeared in Europe ; because the Welsh, which has retained most of this tongue, has the infinitive *Bod*, and some of its inflections." Turner's *Hist. of the Anglo-Saxons*, 8vo, vol. i. p. 582.

## INDICATIVE MOOD.

*Indefinite Tense—am.*

SING.	Ic eom <sup>a</sup>	<i>I am</i>
	Ðu eart <sup>b</sup>	<i>thou art.</i>
	He, heo, or hit is <sup>c</sup>	<i>he, she, or it is.</i>
PLUR.	Ʒe ȝyndon <sup>d</sup>	<i>we are</i>
	Ge ȝyndon	<i>ye are</i>
	Hi ȝyndon	<i>they are.</i>

<sup>a</sup> eam, am, om; ap; ȝi, ȝy.<sup>b</sup> apð; ȝi; eȝ.<sup>c</sup> ȝȝ; ȝi.<sup>d</sup> ȝind, ȝint, ȝin, ȝien, ȝient, ȝeon, ȝie; ȝyndon, ȝindon, ȝyndon, ȝendon, ȝendon, ȝendon; apon.*Perfect Tense—was, have been or had been.*

SING.	Ic Ʒær <sup>a</sup>	<i>I was, have or had been</i>
	Ðu Ʒære <sup>b</sup>	<i>thou wast, hast or hadst been</i>
	He, &c. Ʒær <sup>a</sup>	<i>he, &amp;c. was, has or had been.</i>
PLUR.	Ʒe Ʒæron <sup>c</sup>	<i>we</i>
	Ge Ʒæron	<i>ye</i>
	Hi Ʒæron	<i>they</i>

} *were, have or had been.*<sup>a</sup> Ʒære, in 3rd person Ʒar.<sup>b</sup> Ʒær; uuer, uer, uær, ȝer, in Dan.-Sax.<sup>c</sup> Ʒærun, Ʒærum, Ʒærun.

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

SING.	Ic ȝy <sup>a</sup>	<i>I be</i>
	Ðu ȝy	<i>thou be</i>
	He, heo, or hit ȝy	<i>he, she, or it be.</i>
PLUR.	Ʒe ȝyn <sup>b</sup>	<i>we be</i>
	Ge ȝyn	<i>ye be</i>
	Hi ȝyn	<i>they be.</i>

<sup>a</sup> ȝeo, ȝio, ȝig, ȝie, ȝe.<sup>b</sup> ȝion, ȝeon.*Perfect Tense.*

SING.	Ic Ʒære <sup>a</sup>	<i>I were, or would be</i>
	Ðu Ʒære	<i>thou wert, or would be</i>
	He, heo, or hit Ʒære	<i>he, &amp;c. were, or would be.</i>

<sup>a</sup> ȝere.

M

PLUR. *Ʒe Ʒæron<sup>a</sup> we were, or would be*  
*Ge Ʒæron ye were, or would be*  
*Ʒi Ʒæron they were, or would be.*

<sup>a</sup> Ʒæp-an, -en, -un, Ʒæpe.

#### IMPERATIVE MOOD.

SING. *Si<sup>a</sup> þu be thou.*

PLUR. *Sin<sup>b</sup> ge he ye or you.*

<sup>a</sup> Ʒý, Ʒig, ƷeƷ or ƷæƷ.

<sup>b</sup> Ʒien, ƷeƷe, ƷoƷaƷ, ƷoƷað or ƷeƷað.

#### INFINITIVE MOOD.

##### *Indefinite Tense.*

*Ʒeran<sup>a</sup> to be. Ʒeranne<sup>b</sup> about to be, &c.*

<sup>a</sup> ƷæƷan and ƷoƷa, ƷoƷra, ƷoƷan, ƷeƷe, Ʒie in Dan.-Sax.. <sup>b</sup> ƷoƷanne.

*Imperfect Participle.*

*Ʒerende being.*

*Perfect Participle.*

*Ʒeren, ƷeƷeren been.*

2dly. BEON *to be*<sup>30</sup> is thus conjugated :

*Infinitive.*

*Indefinite.*

89.

*Beon to be.*

*Beo am, or shall be.*

<sup>30</sup> Mr. Webb has the following remarks on the neuter verb *to be*.

“The verb *to be* in most languages is defective ; either not being furnished with all the moods and tenses of other verbs, as in the Greek *εἰμι* ; or, in order to include them, comprising various discordant elements, as in the Latin *sum* ; the different parts of which have been shown by Mr. Turner (*History of the Anglo-Saxons*, vol. i. p. 582,) to proceed from several different radical words.

“The English neuter verb is likewise composed of several distinct elements ; as *be, am, are, was, &c.* : and the question is, What is their etymological origin and primitive meaning ?

“Does the neuter verb, in all the forms it assumes in different languages, inherently signify *to be*? Does it natively contain the modern, philosophical, abstract idea of Being, or Existence in itself, and separately from the subject that is said to be, or to exist ? Or is that abs-



*Indefinite Tense—am, or shall be.*

SING. Ic beo <sup>a</sup>	<i>I am, or shall be</i>
Đu býrt <sup>b</sup>	<i>thou art, or shalt be</i>
Đe, heo, or hit býð <sup>c</sup>	<i>he, she, or it is, or shall be</i>

<sup>a</sup> beom, biom.<sup>b</sup> býrt.<sup>c</sup> bið, beoð, beo.

tract idea a refined and improved addition to its primitive meaning, produced by our association of ideas ?

“ The result of a patient investigation of the subject is in favour of the latter supposition, and leads to the belief that the different roots of the neuter verb *to be* originally signify to live, to grow, to dwell, to stand, &c. but not *to be* in the modern metaphysical sense of that term.

“ The first step in the inquiry was to write the verb itself, in parallel columns, in as many languages as lay within reach, the more easily to discover their resemblance or dissimilarity, and especially their common radicals ; for the slightest inspection was sufficient to observe that they had to a great extent a kindred origin : it was intended more fully to examine these radicals afterwards.

“ But whilst that list of verbs was completing, some circumstances were noticed tending to illustrate the main object of inquiry.

“ The first glimpse of light on the primitive meaning of any part of the neuter verb was caught from the Italian past participle *stato been* ; which is evidently derived from the Latin *status stood*—the past participle of the verb *sto I stand*. This word *stato stood*, occurs in that part of the verb where we say *been*, and answers the same purpose. That circumstance led to the notice of one similar in the imperative of the Latin *sum I am*, which is *Sis, es, esto ; Sit, esto, &c.* ; where *Esto, este, estote* are evidently derived from the Latin preposition *è out, from*, and *sto I stand*. So that the Latin imperative is either *Be thou, or Stand thou ; let him be, or let him stand ;* according to the pleasure of the speaker.

“ The next remark was, that the Spanish verb *estar, Latin stare to stand*, may be used in all its moods and tenses indifferently with the verb *Ser to be*. So that a Spaniard may say either *I am, or I stand ; I was, or I stood ; being convicted, or standing convicted ; having been there, or having stood there, &c.*

“ These few obvious instances, in which *Being* and *Standing* are used as convertible terms (though it must not be hence imagined that they are synonymous), suggested the idea that some parts of what is used as the substantive verb in different languages, did not originally and necessarily convey the refined idea of simple abstract *Being*, but of some more sensible attribute ; as, *standing, living, growing, &c.*

“ The clue appeared to be now obtained : the only point was to follow, with caution and perseverance, the track it disclosed through

PLUR. ꝥe beoð<sup>a</sup> *we are, or shall be*  
 Ge beoð *ye are, or shall be*  
 Ði beoð *they are, or shall be.*

<sup>a</sup> biþon and beoþan in Dano-Saxon.

the whole labyrinth ; or, at least, through so much of it as might assist in explaining the English neuter verb. Other circumstances soon presented themselves tending to illustrate and confirm the preceding hypothesis.

“The Latin indicative preterperfect *Fui I have been*, is from the verb *Fuo I am* ; which, though now become obsolete, was once in good and general use, and evidently derived from the Greek verb *φύω I grow* : thus the Latin *Fui* means *I grew*, or *I have grown* : the potential imperfect *Forem I might be*, is also from *φύω*, and signifies *I might grow, or become* : hence also the infinitive *Fore to grow, to become*, used in a future sense, and the participle *Futurus* with the same meaning. Thus another portion of the neuter verb signifies, *I grow, and to grow*. *φύω* is also the most probable source of *Fio, fieri* ; which, though generally considered as having a passive signification, originally means *to grow, to become*. The Gothic verb **VAIKÞAN** is translated *fieri*, and may possibly allow of some such analysis.

“The Anglo-Saxon *Beo* was another fragment, which came under consideration the more early as offering the immediate derivation of our identical verb *to be*. The accidental pronunciation of the word *BEography* (biography, the history of the *life* of a person) gave the first intimation of its probable meaning : the consequent reference to the Greek *βίος life*, and *βίωω I live*, confirmed the conjecture. It has been further illustrated since by the Gaelic *Beo alive*, *Beothail lively* ; and Psalm cxviii. 17, ‘*Ni fuigham bàs, ach mairfam beo, I shall not die, but live, &c.*’ The Gaelic verb *Bi to be*, is plainly of similar origin and signification. *Ic beo* is, therefore, *I live*, and *Beon to live*.

“The Franco-Theotisc *Bim, Pim*, which at first seemed to invalidate this derivation, on a nearer inspection added its own suffrage in its favour : for what is *Bim* but a derivative from *βίωω* when turned into a verb in *μι*, viz. *βιωμι* ? which is easily analysed into *βίός life*, and *μοι to me*, compounded into *βιοσμοι, βιωμαι life to me* ; i. e. by association of ideas, and adapted to a verbal signification, *I live*.

“The Hebrew *Hajah, fuit he was*, suggested a similar explication by its near resemblance to *CHajah, vixit he lived*.

“The illustration of *Beo* opened the way to the explanation of the Dutch *zijn to be*, and the Spanish *Soy I am*, with their numerous kindred. The Greek *ζην to live*, pronounced *zeen* ; *ζαω* and *ζωω I live*, from *ζωη life*, evidently presented either the root itself, or a synonym of equal value. The German *Sein to be, Sind we are* ; the Franco-Theotisc *Siin, Sin to be, we are* ; the Gothic and Anglo-Saxon *Sindon*

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

SING.	Ic beo	<i>I be,</i>	} <i>may, can, should be, &amp;c.</i>
	Ðu beo	<i>thou be,</i>	
	He, heo, or hit beo	<i>he, she, or it be,</i>	
PLUR.	ƿe beon	<i>we be,</i>	
	Le beon	<i>ye be,</i>	
	Ði beon	<i>they be,</i>	

*we are*,—probably the Gothic **SIGNM** and **SIGAN**, the *g* being softened into *y*;—the Spanish *Siendo, sido, ser being, been, to be*; the Italian *Sii or sia tu be.thou*; the French *Suis, sois, serai I am, I should be, I shall be*; the Latin *Esse to be*, from the participle *εζην, ης, η*, in the Doric dialect, with many others, evidently derive their existence from the same common source, and originally signify, *I live, to live, &c.*

“The Greek *ζαω* regularly changes into a verb in *μι*: as *ζωη life, μοι to me, make ζωημοι life to me, I live*; which, contracted for greater facility of pronunciation, may become either *ζωμι* or *ζημι*: the latter is its present actual form, and points at once to the Latin *Sim* and *Essem I may be, I should be*; whilst in the form of *ζωμι* it as readily directs to *Sum, sumus I am, we are*, in the same language, which were anciently written *Som, somos*.

“The Spanish *Somos*, the French *Sommes*, and the Italian *Siamo we are*, with their immediate dependents, hence date their commencement.

“Thus the Latin *Sum*, in its native signification, means *I live*, and consequently the same original idea essentially pervades its compounds and derivatives.

“The English word *am* was at once admitted to descend either in a direct line from the Greek *ειμι I am*, or from a kindred stock: the analysis of *ειμι* was then necessary to develop the primitive meaning of both: *αι* *always, ever*, though now only used as an adverb, must once have had a substantive meaning, which was most probably *time, life, or something equivalent*; and on this supposition the whole becomes intelligible: *αι* *time, life, μοι to me, make, when combined, αιμοι time to me, life to me*; which, adapted to a verbal signification, means *I live*; and, by subsequent orthographical changes, was written and spelt *ειμι I live*; that is, in improved philosophical language, *I am*.

“The English word *is* comes from *εις thou art*, the second person singular of *ειμι*, which is compounded in a similar manner: *αι* *time,*

## IMPERATIVE MOOD.

SING. Beo þu *be thou.*PLUR. Beon<sup>a</sup> ge *be ye.*<sup>a</sup> beð, beoð, in Dano-Saxon beoþan.

*life*, σοι *to thee*, form αἰσος *time to thee, life to thee*, i. e. with a verbalized signification, *thou livest*; which, written with the uniform orthographical abbreviation, becomes εις, the parent of our word *is*, the Latin *Es*, *est*, &c. and signifies, *thou livest, he lives*, i. e. in modern usage, *Thou is, he is*.

"Nouns, or nouns and verbs, constitute the primitive elements of language. Those members of the substantive verb which have been mentioned appearing to spring more immediately from verbs in some other language, suggested the inquiry, whether some portions, which did not present a very obvious verbal origin, might not be more readily traced to nouns of perhaps similar meaning to the forementioned verbal radicals.

"The French participles *Êté been*, *Etant being*, indicate their connexion with the Latin *ætas* (from the Greek *ἡτος* *a year*) *age, time, life*, and naturally take the verbalized meaning *lived, living*. *Etois I was*, and *Etre to be*, are evidently scions of the same stock.

"The investigation as yet has been conducted no further: no satisfactory, at least decisive conclusion having hitherto been attained, as to the etymology of the words *Was*, *Are*, and *Were*. The most that can be proposed is a more or less probable conjecture.

"*Was*.—May this word be supposed to come, by a different pronunciation, from the Gaelic verb *Fas to grow*? F, V, and W are letters of the same organ, and often interchange: thus *Fas*, *vas*, and *was*, are exactly the same word in the mouths of different persons of different nations. The Icelandic *Þu vasa*; the Franco-Theotisc *Ze uue-sanne*, *wesan*, *wosan*; the Dutch *Wacren*, &c.; must be considered as of the same family.—May not *was* be more easily derived from the Gothic *VAHSGAN to grow*, the past tense of which is *VAHS he grew*:—this *wohs*, *wos*, and *was*, have all the same sound? Hence also the Saxon *piȝan* or *perȝan to be*, by a simple orthographical variation.

"*Are*,—Icelandic and Danish *er*; and *Were*—Icelandic and Danish *var*, *vere*; German, *war*, &c.—Do these words indicate any relationship to the German *here*, and the Anglo-Saxon *ƿep a man*, adapted to a verbal sense? Or to the Greek *εαρ the spring*, whence the Latin noun *Ver*, and verb *Vireo to spring, to grow like the grass*? If the latter conjecture be preferable, then *are* and *were* take the signification of *to grow*, in their verbalized meaning."

## INFINITIVE MOOD.

*Indefinite Tense.*Beon<sup>a</sup> *to be*Beonne<sup>b</sup> *about to be, &c.*<sup>51</sup><sup>a</sup> bion, bian, býan, and bien in Dano-Saxon.<sup>b</sup> bionne.*Imperfect Participle.*Beonde *being.*

3dly. *ƳEORÐAN*, *GeƳeorðan*, or *Ƴýrðan to be, or to be made or done*, is thus conjugated :

*Infinitive.**Indefinite.*90. *Ƴeorþan to be, &c.**Ƴeorþe am, or am made.**Perfect.**Ƴearð was, or was made. Ƴorðen or Ƴeorðen made.*

## INDICATIVE MOOD.

*Indefinite Tense.*

SING. Ic <sup>52</sup> Ƴeorþe	<i>I am, shall be, or am made</i>
Ðu ƳeorþeƳt	<i>thou art, shalt be, or art made</i>
He, &c. Ƴeorþeð	<i>he, &amp;c. is, shall be, or is made.</i>

<sup>51</sup> This is the infinitive mood derivative, and answers to the gerunds, supines, and participles in Latin : as, existendi *of being*, existendo *in being*, existendum *to be*, futurus *about to be* : DIT 1Ƴ tīma to beonne, *it is time to be*, tempus est existendi. UƳ 1Ƴ heƳe to beonne, existendum vel manendum est nobis hic, *we must be here*. Se þe Ƴceal beonne, futurus, *he that shall be*. God ƳƳ uƳ heƳeto beonne ; or in the Cotton MS. God 1Ƴ uƳ heƳ to Ƴorþanne (Matt. xvii. 4), bonum est nos esse hic, *it is good for us to be here*. Ƴilniað Ƴīmlē to beonne, cupiunt semper existere, *they wish always to be, or live*. See p. 153, Note <sup>26</sup>.

<sup>52</sup> It is also conjugated,

SING. Ic Ƴurþe, Ƴýrþe, Ƴurðe  
 Ðu ƳurþeƳt, ƳýrðeƳt, ƳýrƳt  
 He Ƴeorþe, Ƴurþe, Ƴýrþe, Ƴýrð.

PLUR. Ƴe Ƴeorþon, Ƴearðon, -an, -en, Ƴeorþað, Ƴurþað  
 He Ƴeorþe, Ƴeorþeð, Ƴeorðeð, -að  
 Ði Ƴeorþon, Ƴeorðon, -an, -en, -un, Ƴeorþað, Ƴurþað.

PLUR.	<i>Ʒe</i> <i>peopþað</i>	<i>we</i>	} <i>are, shall be, or are made.</i>
	<i>Ge</i> <i>peopþað</i>	<i>ye</i>	
	<i>Ʒi</i> <i>peopþað</i>	<i>they</i>	

*Perfect Tense.*

SING.	<i>Ic</i> <i>peapð</i> <sup>33</sup>	<i>I was, or was made</i>
	<i>Ʒu</i> <i>peapþeƿt</i>	<i>thou wast, or wast made</i>
	<i>He, &amp;c.</i> <i>peapð</i>	<i>he, &amp;c. was, or was made.</i>
PLUR.	<i>Ʒe</i> <i>peorndon</i> <sup>a</sup>	<i>we were, or were made</i>
	<i>Ge</i> <i>peorndon</i> <sup>b</sup>	<i>ye were, or were made</i>
	<i>Ʒi</i> <i>peorndon</i> <sup>c</sup>	<i>they were, or were made.</i>

<sup>a</sup> *peorðan, -en, ƿurðon, -an, -en.*<sup>b</sup> *pepðeð.*<sup>c</sup> *peorðan, -en, ƿurðon, -an, -en.*

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

SING.	<i>Ic</i> <i>peopþe</i>	<i>I be, &amp;c.</i>
	<i>Ʒu</i> <i>peopþe</i>	<i>thou be, &amp;c.</i>
	<i>He, heo, or hit</i> <i>peopþe</i>	<i>he, she, or it be, &amp;c.</i>
PLUR.	<i>Ʒe</i> <i>peorþon</i>	<i>we be, &amp;c.</i>
	<i>Ge</i> <i>peorþon</i>	<i>ye be, &amp;c.</i>
	<i>Ʒi</i> <i>peorþon</i>	<i>they be, &amp;c.</i>

*Perfect Tense.*

SING.	<i>Ic</i> <i>ƿurðe</i>	<i>I were, &amp;c.</i>
	<i>Ʒu</i> <i>ƿurðe</i>	<i>thou wert, &amp;c.</i>
	<i>He, heo, or hit</i> <i>ƿurðe</i>	<i>he, she, or it were, &amp;c.</i>
PLUR.	<i>Ʒe</i> <i>ƿurðon</i>	<i>we were, &amp;c.</i>
	<i>Ge</i> <i>ƿurðon</i>	<i>ye were, &amp;c.</i>
	<i>Ʒi</i> <i>ƿurðon</i>	<i>they were, &amp;c.</i>

## IMPERATIVE MOOD.

SING. *Ʒeorð*<sup>a</sup> *þu be thou, or be thou made.*PLUR. *Ʒeorþe*<sup>b</sup> *ge be ye, or be ye made.*<sup>a</sup> *peopþa.*<sup>b</sup> *peopþað.*<sup>33</sup> It is also conjugated thus.SING. *Ic* *peapð*  
*Ʒu* *ƿurðe*  
*Ʒe* *peapð*PLUR. *Ʒe* *ƿurðon*  
*Ge* *ƿurðon*  
*Ʒi* *ƿurðon.*

(See Etymology, 85.)

## INFINITIVE MOOD.

*Indefinite Tense.*Ʒeopþan *to be, or to be made.*Ʒeopþanne *about to be, &c.**Imperfect Participle.*Ʒeopþende *being, being made or done.**Perfect Participle.*Ʒorþden or Ʒeorþden *been, made, or done.*91. Possession is denoted by HƷEBBAN *to have.**Infinitive.*Hæbban *to have*<sup>34</sup>.*Perfect.*Hæƿoð, Hæƿde *had.**Perfect Participle.*Hæƿeð or hæƿð *had.*

## INDICATIVE MOOD.

*Indefinite Tense*<sup>35</sup>.SING. Ic hæbbe<sup>a</sup>*I have*Du hæbbeƿ<sup>b</sup>*thou hast*He, heo, or hit hebbað<sup>c</sup> *he, she, or it hath.*PLUR. Ʒe hæbbað<sup>c</sup>*we have*Ge hæbbað<sup>c</sup>*ye have*Hi hæbbað<sup>c</sup>*they have.*<sup>a</sup> habbe, haƿa, haue.<sup>b</sup> haƿaƿt, hæƿt, haƿt.<sup>c</sup> habbað, haƿað, haueð, haƿað ;  
and in Norm.-Sax. haƿen and haueu.

<sup>34</sup> Mr. Tyrwhitt, in his *Essay on the English Language*, observes, that the auxiliary To haven was a complete verb ; and, being prefixed to the participle of the past time, it was used to express the preterperfect and preterpluperfect tenses. *I have loved, thou hast loved or haddest loved ; we haven or han loved, &c. I hadde loved, thou hadde loved, he hadde loved ; we, ye, they, hadden loved.*

<sup>35</sup> This tense is used with a perfect participle to express what the Latins called the Preterperfect tense : as, *Ic hæbbe Ʒeƿet, poſui, I*

*Perfect Tense*<sup>36</sup>.

SING.	Ic hæƿoð <sup>a</sup>	<i>I had</i>
	Ƣu hæƿodeƿt	<i>thou hadst</i>
	Ƣe, heo, or hit hæƿoð <sup>b</sup>	<i>he &amp;c. had.</i>
PLUR.	Ƴe hæƿdon <sup>c</sup>	<i>we had</i>
	Ƣe hæƿdon	<i>ye had</i>
	Ƣi hæƿdon	<i>they had.</i>

<sup>a</sup> hæƿðe contracted from hæƿoðe.<sup>b</sup> heƿt.<sup>c</sup> hæddon, heafdon.

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

SING.	Ic hæbbe	<i>I have</i>
	Ƣu hæbbe	<i>thou have</i>
	Ƣe, heo, or hit hæbbe	<i>he, she, or it have.</i>
PLUR.	Ƴe hæbbon	<i>we have</i>
	Ƣe hæbbon	<i>ye have</i>
	Ƣi hæbbon	<i>they have.</i>

*Perfect Tense.*

SING.	Ic hæƿoð <sup>a</sup>	<i>I had</i>
	Ƣu hæƿoð	<i>thou had</i>
	Ƣe, heo, or hit hæƿoð	<i>he, she, or it had.</i>
PLUR.	Ƴe hæƿdon	<i>we had</i>
	Ƣe hæƿdon	<i>ye had</i>
	Ƣi hæƿdon	<i>they had.</i>

<sup>a</sup> hæƿðe contracted from hæƿoðe.

## IMPERATIVE MOOD.

SING.	Ƣaƿa þu	<i>have thou.</i>
PLUR.	Ƣabbað <sup>a</sup> Ƴe	<i>have ye.</i>

<sup>a</sup> habbaþe.

*have set or placed*; Ic hæƿe Ƴeheoƿð, *audivi, I have heard.* We, however, in English as in Saxon, call Ic hæbbe, *I have*, a verb of the first person singular, and Ƴeƿet a perfect participle. See Etymology, 60, Note <sup>3</sup>; and Etymology, 75, Note <sup>22</sup>.

<sup>36</sup> A perfect participle is used with this tense to denote, by a periphrasis, the Latin preterpluperfect tense, which the Romans expressed by one word: as, Ƣe hæƿoð or heƿt Ƴeƿtoð, *steterat, he had stood*; AƿunƳen hæƿðe, *cecinerat, had sung.*



## INFINITIVE MOOD.

*Indefinite Tense.*Hæbban *to have*Hæbbenne *about to have, &c.**Imperfect Participle.*Hæbbende *having.**Perfect Participle.*Hæfed or hæfd *had.*92. Liberty is expressed by the verb MAGAN *to be able.**Infinitive.*Magan *to be able.**Indef. Tense.*Mæg *may.**Perfect.*Miht *might.*

## INDICATIVE MOOD.

*Indefinite Tense.*

SING.	Ic mæg	<i>I may, can, or am able</i>
	Du mægeſt <sup>a</sup>	<i>thou mayst, canst, &amp;c.</i>
	He, &c. mæg	<i>he &amp;c. may, can, or is able.</i>
PLUR	Ƴe mægon <sup>b</sup>	<i>we may, can, or are able</i>
	Ge mægon	<i>ye may, can, or are able</i>
	Hi mægon	<i>they may, can, or are able.</i>

<sup>a</sup> miht, meahſt, mage.<sup>b</sup> mægon, -an, -en, -un ; mægen.*Perfect Tense.*

SING.	Ic miht	<i>I might, or could</i>
	Du mihteſt	<i>thou mightest, or couldst</i>
	He, heo, or hit miht <sup>a</sup>	<i>he &amp;c. might, or could.</i>
PLUR.	Ƴe mihton	<i>we might, or could</i>
	Ge mihton	<i>ye might, or could</i>
	Hi mihton	<i>they might, or could.</i>

<sup>a</sup> mihte, meahſt.

## INFINITIVE MOOD.

*Indefinite Tense.*Magan *to be able.*

93. Futurity and Duty are expressed by the verb SCEALAN or SCEOLDAN *to owe* <sup>37</sup>.

<i>Infinitive.</i>	<i>Indefinite.</i>	<i>Perfect.</i>
Scealan <i>to owe.</i>	Sceal <sup>38</sup> <i>shall.</i>	Sceold <i>should.</i>

## INDICATIVE MOOD.

*Indefinite Tense.*

SING.	Ic sceal <sup>a</sup>	<i>I shall</i>
	Du scealt	<i>thou shalt</i>
	He, heo or hit sceal <sup>a</sup>	<i>he &amp;c. shall.</i>
PLUR.	ƿe sceolon <sup>b</sup>	<i>we shall</i>
	Ge sceolon <sup>b</sup>	<i>ye shall</i>
	Hi sceolon <sup>b</sup>	<i>they shall.</i>

<sup>a</sup> sceyle.

<sup>b</sup> sceolon, -an, schullen, sceolon, sceylon.

*Perfect Tense.*

SING.	Ic sceold	<i>I should</i>
	Du sceoldest	<i>thou shouldest</i>
	He, heo, or hit sceold <sup>a</sup>	<i>he &amp;c. should.</i>
PLUR.	ƿe sceoldon	<i>we should</i>
	Ge sceoldon	<i>ye should</i>
	Hi sceoldon	<i>they should.</i>

<sup>a</sup> sceolde, sceole.

## INFINITIVE MOOD.

*Indefinite Tense.*

Scealan or sceylan *to owe.*

<sup>37</sup> Mr. Tyrwhitt, in his *Essay on the English Language of Chaucer's Time*, says, "The greatest part of the auxiliary verbs were only in use in the present and past tenses of their indicative and subjunctive mode. They were inflected in those tenses like other verbs, and were prefixed to the infinitive mode of the verb to which they were auxiliary: *I shall loven*; *I will or woll loven*; *I may or mow loven*; *I can or con loven*; &c. *We shallen loven*; *we willen or wollen loven*; *we mowen loven*; *we connen loven*, &c. In the past tense, *I shulde loven*; *I wolde loven*; *I mighte or moughte loven*; *I coude loven*, &c. *We shulden*, *we wolden*, *we mighten or moughten*, *we couden loven*," &c. Todd's *Johnson*, vol. iv. p. 24. Ap.

<sup>38</sup> The auxiliaries sceal and pille are often read with an ellipsis,

94. Volition and futurity are expressed by PYLLAN or PYLLAN<sup>39</sup> *to will or wish*.

<i>Infinitive.</i>	<i>Indefinite.</i>	<i>Perfect.</i>
Pyllan <i>to wish.</i>	Pyllle <i>will.</i>	Pold <i>would.</i>

## INDICATIVE MOOD.

*Indefinite Tense.*

SING.	Ic pyllle <sup>a</sup>	<i>I will</i>
	Ðu pyllt <sup>b</sup>	<i>thou wilt</i>
	He, &c. pyllle <sup>c</sup>	<i>he &amp;c. will.</i>
PLUR.	Ʒe pillon <sup>d</sup>	<i>we will</i>
	Ʒe pillon <sup>d</sup>	<i>ye will</i>
	Ði pillon <sup>d</sup>	<i>they will.</i>

<sup>a</sup> pile.<sup>c</sup> pille, pile.<sup>b</sup> pyllt, pille, pyllle, pylle. <sup>d</sup> pyllað, pillen, -an, pille, pyllle, pillen.*Perfect Tense.*

SING.	Ic <sup>a</sup> pold <sup>40</sup>	<i>I would</i>
	Ðu poldeƿt	<i>thou wouldst</i>
	He, heo, or hit pold <sup>a</sup>	<i>he &amp;c. would.</i>
PLUR.	Ʒe poldon <sup>b</sup>	<i>we would</i>
	Ʒe poldon <sup>b</sup>	<i>ye would</i>
	Ði poldon <sup>b</sup>	<i>they would.</i>

<sup>a</sup> polde.<sup>b</sup> polden and -un.

or leaving out of the principal verb : as, ÐiƷ GodƷpel Ʒceal on An-ðƷæƷ-mæƷƷe dæƷ, *This gospel shall (be read) on the feast of St. Andrew*. Here the words beon Ʒepæden must be understood. Nelle ic nu næƷƷe hionon, *I will never (go) from hence*. The word Ʒapan *to go*, is left out.

<sup>39</sup> In the same manner is conjugated nýllan *not to wish or be willing*. See Chapter vi. Note <sup>17</sup>.

<sup>40</sup> Nold, *would not*, is a contraction for ne pold ; and noldon, for ne poldon. See Chapter vi. Note <sup>18</sup>.

## SUBJUNCTIVE MOOD.

*Indefinite Tense.*

SING.	Ic pýlle	<i>I will or wish</i>
	Ðu pýlle	<i>thou will or wish</i>
	He, heo, or hit pýlle	<i>he, she, or it will or wish.</i>
PLUR.	Ʒe pillon <sup>a</sup>	<i>we will or wish</i>
	Ge pillon	<i>ye will or wish</i>
	Hi pillon	<i>they will or wish.</i>

<sup>a</sup> -en and -un.*Perfect Tense.*

SING.	Ic pold	<i>I would</i>
	Ðu pold	<i>thou would</i>
	He, heo, or hit pold	<i>he, she, or it would.</i>
PLUR.	Ʒe poldor	<i>we would</i>
	Ge poldon	<i>ye would</i>
	Hi poldon	<i>they would.</i>

## INFINITIVE MOOD.

*Indefinite Tense.*Ʒillan or pýllan *to wish.**Imperfect Participle.*Ʒillende *willing.*

95. The defective verb MOT *can or be able*, is thus conjugated :

SING.	Ic mot	<i>I may, can, or am able</i>
	Ðu moteƷt	<i>thou mayest, canst, or art able</i>
	He, heo, or hit mot <sup>a</sup>	<i>he &amp;c. may, can, or is able.</i>
PLUR.	Ʒe moton <sup>b</sup>	<i>we } ye } may, can, or are able. they }</i>
	Ge moton <sup>b</sup>	
	Hi moton <sup>b</sup>	

<sup>a</sup> mote.<sup>b</sup> moten.

96. The verb **MOȚT**, *must* or *ought*, is thus formed:

SING.	Ic <sup>a</sup> moȥt "	<i>I must</i> or <i>ought</i>
	Du moȥteȥt	<i>thou must</i> or <i>oughtest</i>
	He, heo, or hit moȥt <sup>a</sup>	<i>he must</i> or <i>ought</i> .
PLUR.	ȥe moȥton	<i>we</i> } <i>must</i> or <i>ought</i> .
	Ge moȥton	<i>ye</i> }
	Hi moȥton	<i>they</i> }

<sup>a</sup> moȥte.

### IMPERSONAL VERBS.

97. Many verbs are only used in the third person singular; and are therefore called impersonal. In other respects they are like regular verbs. Hit ȥinð, or hit ȥynðe, or ȥinde hȳt, *it rains*; hȳt ȥunrode *it thundered*.

Some of these are used as personal with a pronoun of the accusative case: as, Me ȥincð, me ȥyncð, me ȥinceð, mihi videtur, *it seems to me*, or *I think*; Me ȥelfum ȥuhte, (Boet. p. 94, l. 16,) mihi ipsi visum est, *it appeared to me*, or *I thought*; ðe ȥincð, tibi videtur, *it appears to thee*, or *thou thinkest*; ðyncð ȥe, (Luke x. 36,) videtur tibi? *does it appear to thee? thinkest thou?* ðe ȥuhte, tibi visum est, *it appeared to thee*, or *thou thoughtest*; ðyncð him, or him ȥincð, videtur ei, *it appears to him*, or *he thinketh*; ðæm men ȥincð, ipsi homini videtur, *it appears to that man, that man thinks*; Næneȥum ȥuhte, nulli visum est, *it appeared to no man, no man thought*; Him ȥincað, iis videntur, *they seem to them, they think*.

98. Man, with the verb, is often rendered impersonally, as the old French word *homme*, or the modern *on*, and the English *one* and *they*. For example; Man mihte ȥereon *one might see*. Chron. An. 1011; Man

<sup>41</sup> Our word *must* is evidently derived from moȥt, which is similar to the Gothic **ΓΛΜΓΣΤΕΔΑΝΝ**, possent, *they could*. Moȥt sometimes signifies *might*.

bpohte. (Matt. xiv. 11,) French On a apporté, *they brought*; Man ofrloh, French On a tué, *they slew*; Dep man dræfde ut Ælfzipe, *here (at this time) they drove out Ælfgiva*. Chron. An. 1037. See Lye's *Dictionary*, sub voce *Man* for more examples.

#### A LIST OF IRREGULAR VERBS.

99. Many Anglo-Saxon verbs cannot be reduced to any regular method.—The following are the principal irregular verbs, with their chief variations.

Acpenca, *to extinguish*; acpent, acpanc, acpinen, *quenched*.

Aȝan, *to own or possess*; aȝun, aȝan, *we, ye, they have*; aht, *we have had*; ahton, *they have had or possessed*.

Ahebban, *to heave up*; ahoȝ, *he hath lifted up*. Perhaps ahoȝ may be from ahaȝan, *to lift up*.

Ahpeoran, *to rush*; apecor, ahpuȝ, *he rushed*; ahpuȝon, *they rushed*.

Anan, *to give*; an, *I give*; unne, *I give or thou givest*; unnon, *we, ye, they give*; uȝe, uȝȝe, uddde, *I or he gave*.

Belucan, Belycan, *to lock up*; belȳcð, *he locks up*; beleac, *he locked up*; belucon, or belocen, *we, ye, they locked up*.

Bepæcan, *to deceive*; bepæht, *he deceived*; bepæht-ert, *thou deceivedst*. Likewise Pæcan.

Biddan, *to pray*; biȝ, *he prays*; bað<sup>42</sup>, bæð, *he prayed*.

Briȝzan, *to bring*; bpoht, bpohte, *he brought*.

Bpucan, *to enjoy*; bpeac, bpæc, *he enjoyed*.

Biȝean, Buȝan, *to bow*; beah, biȝde, *he bowed*; beȝð, beȝed, *bowed*. So abuȝan, ȝebuȝan.

Bȳcȝean, *to buy*; bohte, *he bought*. So bebiȳcȝean *to sell*.

<sup>42</sup> See Etymology, 77.

<sup>43</sup> See Etymology, 80.

Loman, Luman, Epiman, *to come*; com, *he came*; comon, cumon, *they came*.

Eunnan, *to know*; can *I know*; canſt, cunne, *thou knowest*; cunnon, *we, ye, they know*; cuþe, *he knew*.

Deapnan, Dýpnan, *to dare*; deap, deape, *I dare*; duppe, *thou darest*; duppon, *we, ye, they dare*; doppte, *he durst*.

Delfan, *to dig*; dulf, dielf, delf, dealf, dalf, *he dug*; dulfen, *digged*.

Don, *to do or make*; do, *I do*; deſt, dýſt, *thou doſt*; deð, dýð, *he doth*; doð, *we, ye, they do*; did, dide, dýde, *he did or hath done*; do, don, *he may do, they may do*.

Dpeccan, *to vex or grieve*; dpoht, *he vexed*; dpohton, *they vexed*.

Fengan, *to take*; fenġ, foh, *he took*. So fon and befanġan, *to take*.

Fleon *to fly*; fleh, fleah, fleoh, *fly*.

Gan, or Gangan, *to go*; Ic ȝa, Ic ȝange, *I go*; he ȝæð, *he goes*; pe ȝað, *we go*; eode, ȝeode, *I or he went*; ȝa, *go thou*; ȝa ȝe, *go ye*.

Gebuȝan, *to bow*; ȝebýȝð, *he bows*; ȝebeah, *he bowed*; ȝebuȝon, *we, ye, they bowed*; ȝebogen, *bowed*.

Gelæcan, *to approach*; ȝelihte, *he came near*.

Gelæccan, *to seize*; ȝelæhte, *he seized*.

Gemetan, *to find*; ȝemette, *he found*.

Gemunan, *to remember*; ȝemune, ȝemunde, *it is remembered*; ȝemunon, *they are remembered*.

Geotan, *to pour out*; ȝute, ȝeote, *he poured out*; ȝutan, *they poured out*.

Geſean, Geſeon, *to see*; ȝeſap, ȝeſeah, ȝeſeh, ȝeſeaȝ, ȝeſaȝ, *he saw*; ȝeſepen, *seen*.

Getan, *to GET*; ȝeot, ȝeotte, *he GOT*; ȝeoton, *they GOT*; ȝiten, *gotten*.

Geþæccan, Geþeacan, Geþæcean, *to afflict*; ȝeþeahhte, ȝeþæhte, *he afflicted*.

ġifan, *to give*; ġear, ġæf, or ġaf, *I or he gave*; ġifen, *given*.

Don, Dangan, Dengan, *to hang*; Ic hoh, *I hung*; he hehð, he henȝ, *he hung*; hoh, (*crucifige*,) *hang*; hoð, (*crucifigite*,) *hang*; henȝon, *they hung*. *Part. perf.* hangen, *hung*.

Debban, Deafan, *to heave*; hefð, *he heaveth*; hof, *hope*, *I or he heaved*; haſen, heſen, heaſen, *heaved*.

Helpan, *to help*; hulpe, *he helped*. So gehelpan.

Hlihan, *to laugh*; hloh, *he laughed*.

Hpeoſſan, *to turn*; hpurſe, *he turned*; hpurſan, *they turned*. So ahpeoſſan.

Ican, Iecan, *to eke, or enlarge*; icte, ihte, *I or he enlarged*; icton, *we, ye, they enlarged*; iht, (*auctus*,) *enlarged*.

Lixon, *to shine*; lihte, *he shone*; lixton, *they shone*; and perhaps lixdon, and lixodon.

Ongitan, *to understand*; onȝeat, *he understood*; onȝatun, *they understood*. Also ȝytan, or ȝetan, *to get, to procure, or obtain*.

Pæcan, *to deceive, to lie*; pæhte, *he deceived*.

Plætan *to smite*; plat, *he smote*.

Plihtan, *to be a surety*; plihhte, *he gave his word*.

Reccan, *to reckon an account*; pohte, pehte, peahhte, *he reckoned*; pohton, *they reckoned*.

Sahtlan, *to reconcile*; ræht, *he reconciled*, Norm.-Sax.

Sapan, *to sow*; ſep, *he sowed*; ſapen, *sowed, sown*.

Scinan, *to shine*; ſcean, *he shone*.

Scippan, *to create*; ſceop, *he created*. So ȝerſcippan.

Secan, *to seek*; ſohte, *he sought*; ſohton, *they sought*. So ȝerſæcan.

Secȝan, sæȝȝan, sæcȝan, *to say*; ſæcȝde, ræde, *he said*. Perhaps from ſæcȝode: also piðſecȝan, piðſaȝan, *to contradict*.

Seon, *to see*; See ġereon.

Settan *to place*; ſette, ſet, *he placed*.

Sittan, *to sit*; ſæt, *he sat*.



Slazan, *to kill or slay*; *ſloh he killed*. Perhaps *ſlog*,  
 ʒ being turned into h.

Œtreccan, *to stretch*; *ſtrehte, he stretched*; *ſtreh-*  
*ton, they stretched*.

Sperian, *to swear*; *ſpor, he swore*.

Spiʒan, *to be silent*; *ſupode, ſup, he was silent*; *ſupon,*  
*they were silent*.

Tæcan, *to teach*; *tæhte, he taught*; *tæc, teach*.

Teon, *to draw or accuse*; *teh, tuʒe, he drew*; *teo,*  
*teoh, draw*.

Deapʒan, *to behove*; *Ic þearʒ, I have need*; *þearʒt,*  
*þurʒe, thou hast need*; *þurʒon, we, ye, they have*  
*need*; *þorʒte, he has need*.

Ʒencan, *to think*; *Ʒoht, Ʒohte, he thought*; *Ʒe-*  
*þencan*.

Ʒean-on, *to profit*; *þaʒ, þah, he profited*.

Týþian, *to give*; *týþde, týdde, he gave*.

Ʒacian, *to wake*; *peahhte, wakened*. So apacian.

Ʒedan, *to be mad*; *pedde, he was mad*.

Ʒipcan, Ʒeorpcan, Ʒorpcan, *to work*; *to build*; *porhte,*  
*he worked, built*; *forþýpcan, to undo*.

Yrnan, Arnian, Arnan, *to run*; *arn, urn he ran*;  
*urnon, they ran*.

## CHAPTER VI.

### ADVERBS.

100. An Adverb<sup>1</sup> is a part of speech, joined to verbs, adjectives, or other adverbs, to denote some quality or circumstance respecting them; as, Ʒirelice ic ƿpnece,

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<sup>1</sup> As the adjective is an *adjected* or added word to express the quality, property, &c. belonging to a name, the *adverb* is a word added to denote the quality &c. belonging to the *action* or *being* specified by the verb. Hence, Theodore Gaza, l. iv. defines an adverb—μέρος λόγου ἁπτωτον, κατὰ ῥήματος λεγόμενον, ἢ ἐπιλεγόμενον ῥήματι, καὶ οἶον ἐπίθετον ῥήματος. *A part of speech without cases, predicated of a verb,*

*I speak wisely ; Ði pæron to lange, they were too long.*

If the etymology and meaning of adverbs be investigated, it will be found that most of them are corruptions or abbreviations of other words<sup>2</sup>.

101. Adverbs are formed by continually using nouns and adjectives in certain cases, till they assumed an adverbial signification: for instance, in the dative case ; as,

Ðpilum <sup>3</sup> , <i>awhile, sometime,</i>	Spa micelum, <i>so greatly.</i>
<i>now.</i>	Dæghpamlic, } <i>daily.</i>
Sticce - mælum <sup>4</sup> , <i>piece-</i>	—lice, }
<i>meal, by degrees.</i>	Ðpyrftum, } <i>by turns.</i>
Deap-mælum, <i>by heaps.</i>	Ðpyrftan, }
Lýtium, <i>by little.</i>	Eallum gemettum, <i>by all</i>
Micelum, } <i>greatly.</i>	<i>means.</i>
Miclum, }	

The genitive case is more generally used ; as,  
Soþer<sup>5</sup>, *amen, verily, truly.* Ðancer<sup>6</sup>, *freely, gratis.*

or subjoined to it, and being as it were the verb's adjective. Priscian gives the following definition of an adverb, lib. xv. p. 1003. Adverbium est pars orationis indeclinabilis, cujus significatio verbis adjicitur. Hoc enim perficit adverbium verbis additum, quod adjectiva nomina appellativus nominibus adjuncta : ut, prudens homo, *a prudent man* ; prudenter egit, *he acted prudently* : felix vir, *a happy man* ; feliciter vivit, *he lives happily*.

<sup>2</sup> The radical meaning of adverbs, prepositions, &c. (see Etymology 114, note <sup>1</sup>) is seldom evident, and often very obscure. In this work therefore they have been classed according to their present use, and distributed under the customary heads of Prepositions, Conjunctions, and Interjections : but there has been an effort, particularly in this chapter, to show from what words adverbs were most likely to be derived. This part of the work being a first attempt, is submitted with great deference to the consideration of critics in the Anglo-Saxon language.

<sup>3</sup> In or for a moment, the dative case of hpile *a moment, time, &c.*

<sup>4</sup> The dative case of mæl, *a part*, and sticce, *a morsel, part, &c.*

<sup>5</sup> The genitive case of soð, *sooth, truth.*

<sup>6</sup> The genitive of þanc, *a thank, favour, will.*

When the genitive does not end in *er*, the adverb is often formed thus ; as,

Nihter<sup>7</sup>, *by night*.

Ealler, *fully, perfectly*.

Neder<sup>8</sup>, *of need, by constraint*.

The genitive case plural is used adverbially ; as,

Appunga, } *without*

Opceapunga<sup>9</sup>, } *payment,*

Unceapenga, } *gratis.*

Yppenga, *in anger, angrily.*

Eallunga (-e), *altogether, wholly.*

Eællenge, *behold.*

Dolunga, } *in vain.*

Dolunga, } *in vain.*

Deapnenga, } *privily, secretly.*

Deapnunga, } *creetly.*

Eapunga (-e), *openly, publicly.*

Geznunga, *clearly, indeed.*

Demnunga, } *suddenly, by*

—ing, } *and by.*

Fæpinga, *suddenly, forthwith.*

Ðræðinge (-o), } *shortly.*

—-inego, } *shortly.*

Penunge (-a), *by chance, haply.*

Gelome<sup>10</sup>, *frequently.*

102. Adverbs probably formed from primitive adjectives.

Sona, *soon.*

Læt, } *late.*

Læte, } *late.*

Sel, *well, enough.*

Bet, *better, more.*

Oft, *oft, often.*

Ƴel, *well, rightly.*

Ma, *more, rather.*

Softe, *softly.*

Lýt, (parum,) *a little.*

Deaple *very much, vehemently.*

Ƴfel, *evil.*

103. Adjectives ending in *lic* are converted into adverbs by adding *e*. Indeed all adjectives of the positive state, signifying the quality or manner of a thing, take an adverbial signification by adding *lice*.

<sup>7</sup> It is formed from *niht*, *night* : hence we have *Dæȝer Ƴ nihter*, *by day and night*. Genesis xxxi. 40.

<sup>8</sup> From *ned*, *neðe*, *need*, *necessity*.

<sup>9</sup> From *op*, *without*, a privative prefix ; as, *op-blede*, *without blood*, and the Genitive plural of *ceapung*, *commerce*, *price*, &c.

<sup>10</sup> From *geloma*, *utensils in frequent use* : hence the word *heir-loom* signifying any furniture decreed to descend by inheritance.

Lelomelice, <i>frequently, often.</i>	Deapðlice, <i>hardly, hastily.</i>
Fæplice, <i>suddenly, forthwith.</i>	Singallice, <i>continually, always.</i>
Soðlice, <i>in sooth, truly, verily.</i>	Sputolice, <i>evidently, plainly.</i>
Luðlice, <i>certainly, indeed.</i>	Digelllice, <i>secretly.</i>
Hpæðlice, <i>readily, soon.</i>	Snoteþlice, <i>wisely, prudently.</i>
To hpæðlice, <i>too readily or quickly.</i>	Rihtlice, <i>rightly, justly.</i>
Þitodlice, <i>certainly, plainly.</i>	Geþplice, <i>distinctly, certainly, wisely.</i>
Eopnoþlice, <i>in earnest, truly, surely.</i>	Þpeconlice, <i>quickly.</i>
Dæledlice, <i>by itself, apart, particularly.</i>	Ecellice, <i>everlastingly, continually.</i>

104. Adverbs in lice admit of comparison by op and oþt; as, Hpæðlice *readily*, hpæðlicop *more readily*, hpæðlicopþt *most readily*, &c.

Dipþtelice, -op, -oþt, <i>daringly.</i>	Snoteþlice, -op, -oþt, <i>wisely.</i>
	Rihtlice, -op, -oþt, <i>rightly.</i>

Some adverbs are more irregular in their comparison.

Hpædeþt, <i>most readily, shortly.</i>	Þýpþe, <i>worse.</i>
Æþ, æpeþt, <i>ere, first.</i>	Nextan } <i>next.</i>
Fuloþt, <i>often, very often.</i>	Nehþtan }

105. Adverbs probably from pronouns.

Heþ, <i>here.</i>	Hpideþ hpega, <i>somewhere.</i>
Heonu, } <i>behold.</i>	Æghpideþ, <i>every way,</i>
Henu, } <i>every where.</i>	
Heonon, <i>hence.</i>	Hpænnē, }
—-forð, <i>henceforth.</i>	Apænnē, } <i>when.</i>
Hideþ, <i>hither.</i>	Aþpenne, }
Hu, <i>how?</i>	Hpæþ, <i>where.</i>
Hpanon, <i>whence.</i>	Geþpæþ, <i>every where.</i>
Hpædeþ, } <i>whither.</i>	Æghþæþ, <i>every where.</i>
Hpideþ, }	Nohþæþ, <i>no where.</i>

Aþpan, <i>somewhere.</i>	Ƣpa, <i>so.</i>
Ƣpæt, <i>namely, as yet.</i>	Ƣpa ƣpa, <i>like as, as if, as it were.</i>
Ƣpæt hpeƣa, } (-u), huƣu, } Ƣpæt hpuƣu, } <i>somewhat,</i> hpiƣu, } <i>a little.</i>	Eaƣƣpa, <i>also.</i>
Ƣpæt hpæƣ- anunƣer, }	Ƣpa ƣelice, <i>alike, of that sort, likewise.</i>
Ƣpæþer, <i>whether, if, although.</i>	Ƣpa ƣopð, <i>so forth.</i>
Ƣpene, <i>scarcely.</i>	Ƣpilce i. e. ƣpalice, <i>as if, as it were.</i>
Ƣpon, } <i>somewhat,</i>	Eaƣƣpýlce, <i>likewise, besides.</i>
Ƣponlice, } <i>very little.</i>	Ƣa, <i>then.</i>
Lýt-hpon, <i>a little.</i>	Ƣa þa, <i>whereas, whilst that.</i>
To hpan, } <i>towhat, where-</i>	Danan, }
To hpon, } <i>fore.</i>	Ƣonan, } <i>thence.</i>
Ƣponan, <i>whence.</i>	Ƣonan, }
Aþponan, <i>any where.</i>	Ƣæp ƣiht, <i>forthwith, by and by.</i>
Aþponan utan, <i>any where without.</i>	Ƣæp, <i>there.</i>
Nahponan, <i>no where.</i>	Ƣæp þæp, <i>there, there where.</i>
———utane, <i>no where without.</i>	Ƣæpon, } <i>thereon or there-</i>
Ƣpý, <i>why?</i>	Ƣapin, } <i>in.</i>
Ƣopþpý, }	Ƣæƣ, <i>since that, whereby.</i>
——hpýƣ, i. e. iƣ, } <i>why?</i>	Ƣæƣ þe, <i>afterwards.</i>
——hpon i. e. en, } <i>where-</i>	Ƣenden, <i>whilst, as long as.</i>
To hpý, <i>for what? where-fore.</i>	Ƣiden, <i>thither.</i>
Of þam, <i>from thence.</i>	Ƣonne, <i>then, when, than.</i>
Oð þiƣ, }	Ƣur, <i>thus.</i>
Oð þær, } <i>hitherto.</i>	Ƣur ƣepað, <i>such, of this sort.</i>

106. Adverbs probably contracted from verbs; as from the Imperative mood:

Ƣea, *yea.*

Ƣete, ƣet<sup>11</sup>, *yet.*

<sup>11</sup> Ƣetan, *to get.*

Nu ȝet, } <i>as yet, hitherto.</i>	Elleſ, <i>else, otherwise.</i>	
— ȝeð, }	ƿona, } <i>waning, less.</i>	
Ȝet ma, <i>yet more.</i>	ƿana, }	
Ȝyre, <i>yes.</i>	ƿeƿe, <i>ever, always.</i>	
Lang <sup>12</sup> , } <i>long.</i>	Ȝiſ æƿe, <i>if ever.</i>	
Lange, }	ƿen, <i>by chance.</i>	
Uton, } <i>but, moreover.</i>		
Utan, }	Epȳſc-þu, { <i>whether,</i>	
Buton, } <i>freely, of free</i>	Epȳſc-tu-la, { <i>used in ask-</i>	
Butan, } <i>cost.</i>	Epȳſc-þu-la, { <i>ing ques-</i>	
Buton tƿeon, <i>doubtless,</i>		{ <i>tions, Is it</i>
<i>without doubt.</i>		{ <i>so? &amp;c.</i>

From verbs in the indefinite tense.

Spīpe, <i>very much, greatly.</i>	Ā, }
To ſpīpe, <i>earnestly, exceed-</i>	Ā, āā, āāā, } <i>always.</i>
<i>ingly.</i>	Ēo,
Ealleſtoſpīpe, <i>too quickly.</i>	Ēooh, }
<i>or readily.</i>	Iu, } <i>formerly, of old.</i>
Soð,	Ēeapa,
Fulſoð, } <i>truth.</i>	Iuȝeƿa, }
ƿeƿe, <i>ever, always.</i>	

Indefinite and a Pronoun.

Siþþan, <i>after, further.</i>	Fuþþon-un, <i>moreover, yea</i>
Nȳmþe, <i>unless, perchance.</i>	<i>further.</i>

Adverbs ending in in, en, an, eð, from verbs.

hindan, <i>after, behind.</i>	Nipe, }
ſen, <i>once, one time.</i>	Nipan, } <i>newly, of late.</i>
Neaſ,	Selden, <i>seldom, rarely.</i>
Fopneaſ, } <i>near, almost.</i>	Recene, <i>quickly.</i>
—neaſ, }	Samod, <i>also, at once.</i>
Feoppan, <i>furthermore,</i>	Ipilon, <i>sometimes, now.</i>
<i>moreover.</i>	Suþan <sup>13</sup> , <i>from the south.</i>
Nu, <i>now.</i>	Nopþan, <i>from the north.</i>

<sup>12</sup> The imperative of Langian, *to prolong.*

<sup>13</sup> Thus An and on (from anan *to give*,) denote motion from a place ; nopþan *from the north*, &c. ; heonon *hence*, &c.

Preterite &c., with a Pronoun.

Ðy lær,	} <i>lest that.</i>	ſetgæðere,	<i>together.</i>
Ðe lær,		Liæn,	<i>again.</i>
Genoh <sup>14</sup> ,			<i>enough.</i>

107. Adverbs probably from Prepositions.

Buƿan, buƿon, <i>above.</i>	Uƿan, } <i>above, upward.</i>
Beneoð (-an), <i>beneath.</i>	Uƿon, } <i>above, upward.</i>
Dune-ƿapð <sup>15</sup> , <i>downward.</i>	Uƿe-meƿt, <i>uppermost.</i>
Ðam-ƿeaƿð, <i>homeward.</i>	ƿið-uƿan, <i>above.</i>
ƿeƿt-ƿeaƿð, <i>westward.</i>	Neoþan, } <i>downward,</i>
Up-ƿeaƿðeƿ, <i>upward.</i>	Beneoð (-an), } <i>beneath.</i>
Innan-ƿeaƿð, <i>inward.</i>	Beheonan, <i>on this side.</i>
Nýþeƿ, <i>nether, lower down.</i>	Ongeƿ, }
ƿiðutan, <i>without.</i>	Ongean, } <i>again.</i>
Binnan, <i>within.</i>	Leon, }
Begeondan <sup>16</sup> , <i>beyond.</i>	Lean, }
Upp, Up, <i>up, upon, above.</i>	Behindan, <i>behind, after.</i>
Dune, } <i>down, down-</i>	
Adun (-e), } <i>ward.</i>	

108. Adverbial phrases &c.

Ðær þe	} <i>so much the</i>	ſeþ þam þe, <i>before that,</i>
ma,		<i>ere that.</i>
Ðær þe		} <i>more, or rath-</i>
mape,	<i>er.</i>	
Ma þonne,	<i>more than.</i>	Ðwa ƿƿiþe, <i>so much.</i>
Ðe ma,	<i>the more.</i>	Ðwa hƿær ƿƿa, <i>wheresoever.</i>
Mid þý þe,	<i>as soon as.</i>	— hƿiðeƿ, <i>whithersoever.</i>

<sup>14</sup> Genoh or zenog appears to be the past participle zenoged *multiplied*, from the verb zenogan *to multiply*: hence the English *enough*. Tooke, vol. i. p. 473.

<sup>15</sup> ƿapð, or ƿeaƿð, is the imperative of the verb ƿapðian or ƿeaƿðian *to look at*, &c. Tooke, vol. ii. p. 408.

<sup>16</sup> Biƿeond or beƿeond is the imperative Be, compounded with the participle ƿeond, ƿeoned or ƿoned from the verb Gan, Gangan or Gongan *to go* or *to pass*: hence our word *beyond*; as “Beyond any place,” means “*be passed* that place.” *Diversions of Purley*, vol. i. p. 408.

Ða hwile, <i>so long as, until, while, then.</i>	On hwæðnesse, <i>in a short time.</i>
Ða hwile þe, <i>while.</i>	Ymhlýtel, } <i>a little while</i>
On þis healfe, <i>on this part.</i>	—alýtel, }
On þa healfe, <i>on that part.</i>	Inrtæpe, } <i>soon,</i>
On þa rpiþpan healfe, <i>on the right side.</i>	Sona inrtæpe, } <i>quickly.</i>
On þa pýnrtpan healfe, <i>on the left side.</i>	Seldhpenne, } <i>seldom.</i>
Betpýh þar þing, <i>in the mean while, or season.</i>	Seldhpænne, }
Æt nextan, } <i>at length,</i>	On bæc, } <i>backwards.</i>
Æt nýhrtan, } <i>at last.</i>	On bæcling, }
On á woruld, <i>in every world, for ever.</i>	Gehend, -e, -op, -pe, <i>nigh, near.</i>
Med micel hwil, <i>a little while.</i>	Anlært, } <i>at the instant.</i>
Ðær niht, <i>forthwith, by and by.</i>	Anlærte, }
On niht, <i>by night.</i>	On lærte, <i>at last, at length.</i>
Ealler, <i>fully, perfectly.</i>	Eft forða, <i>forthwith.</i>
Mid ealle, <i>altogether, entirely.</i>	To forðan þam, <i>furthermore, beside.</i>
Ealler to fæste, <i>too fastly, too surely.</i>	Tuua, } <i>twice.</i>
Ealler to zelange, <i>all too long, nimium.</i>	Tupa, }
Nimþe pen pæpe, <i>unless, except.</i>	Todæg, } <i>today.</i>
Spife-ær, <i>very early.</i>	Deo dæg, }
	Tomepigen, <i>tomorrow.</i>
	Æt sumum cýppe, <i>sometimes, now and then.</i>
	Hu lange, <i>how long.</i>
	Hu oft, <i>how often.</i>
	Wel-hwær, } <i>every where,</i>
	Geþel-hwær, } <i>openly.</i>
	Eller-hwider, <i>to or towards some other place.</i>

## 109. ADVERBS OF NEGATION.

Na<sup>17</sup>, *no, neither.*Ne<sup>18</sup>, *not.*

<sup>17</sup> The letter n contracted from ne *not*, is used in composition as a negative, especially in pronouns and adverbs; as, Nan, *nothing, no one*, from an *one*, like the Icelandic n-einn, English n-one, Latin n-ullus, &c., n-æffe, English n-ever. If the chief word begin with h it



Ne, ne, *not, neither.*Nær, } *not, no, not so*  
Nere, }Nere nere, } *not, no, cer-*  
Nær nær, } *tainly not,*  
                  } *certainly*  
                  } *not so.*No, no, *not.*Noht, } *no, not.*  
Nocht, }Na lær, neller, *no, not,*  
*not at all.*Noht-þon-lær, } *not, no,*  
Nape-ler, } *neverthe-*  
Naller, } *less, ne-*  
Nærpe, } *ver.*Nohpæder, *neither.*Nate-þær- } *no, not, in*  
hpon, } *no wise.*  
Naterhpon, }Na eller, *no, not other-*  
*wise.*

is lost in composition: as, n-abban *not to have*, from habban *to have*; if it begin with p or pi, ý is put instead; as, n-ýllan *to be unwilling*.

<sup>18</sup> The word *ne not*, is the usual negative; it is always set before verbs, like the Russian *ne* and the Latin *non*: for example, Ðpi færtað Iohannij leopning cnihtar and þine ne færtað, *Why do the disciples of John fast, and thine fast not?* ne mazon hi færta, *they cannot fast.* By cutting off the e, ne is often made to coalesce with the following noun or verb; thus, Ne ænizum, and ne pille become nænizum, and nille. See Chapter v. Note 39 and 40. Na is the English *no*: for example, na hƿær, Engl. *no where*: it also expresses *not* in an antithesis, where ac, *but*, comes after: for example, Na ƿilce ge recgað ac, *not as you say, but*, &c. &c. nalla, *not*, is probably a contraction of nalær, or na eller: for example, Naller þæt an, *not this alone.* Nær, *not*, seems not to have come from na ƿær, but rather to be an abbreviated form of naller: for example, Ðý hit bið þær monner goð, nar þær anpealde, ƿiſe ge anpeald goð bið, that is, *Therefore it is the good of the man, not of the office, if the office be good.* Of hƿiſe azenne gecýnde nar of þine, that is, *Of his own nature, not of thine.* Negations, however, as the student will perceive by these examples, are frequently expressed in Saxon, as in other languages, by a simple word: still it frequently happens, that there is a double negation; one is placed before the noun, the other before the verb. Negative words compounded of ne- n-, do not form a complete negation, if ne be not repeated. For example, Nan man ne ƿiſað nƿne ſcýp to ealdum peafe, *No man seweth a piece of new cloth on an old garment.* If several such words are contained in the sentence, ne is still reiterated. For example, Ne ƿeſe ſeah næſpe nan man goð, *No man ever saw God at any time*; Ge ƿenað þæt ge nan gecýndelic goð ne ƿeſaþ on innan eap ſelfum næbban. *You imagine that you have no natural good or happiness within yourselves.* If the negative belong to a verb, both ne and na

## CHAPTER VII.

PREPOSITIONS<sup>1</sup>.

110. A Preposition is a part of speech that connects words with one another, and shows the relation between them: *Fram þam menn, from that man. Ælf. Gram.*

111. Prepositions governing an Accusative Case.

Abutan, <i>about</i>	Betpeox, betpux, betpÿx,
Agen, agean, <i>against</i>	betpÿh, <i>between, betwixt</i>
Andlang, andlong, <i>ALONG,</i>	Butan <sup>2</sup> , buton, <i>beside</i>
<i>near</i>	Emb, ýmb, embutan,
Beforan, <i>BEFORE</i>	ýmbutan, <i>about</i>
Begeond, begeondan, -eond,	Fop <sup>3</sup> , <i>FOR</i>
geond, <i>beyond</i>	Leond, <i>see begeond</i>

are frequently used, and the *verb* is put between. For example, *Ne be þurfon na þa halan læcer, ac þa þe untrume sýnd. They who are whole, need not a physician, but they who are sick. Ne eom ic na Crist, I am not the Christ. Nor and not* are expressed by means of *ne ne*, when *not (ne)* precedes: as *Ne fape ge ne ne fylgceað, Go ye not out, nor follow him. But after naþer, neither, merely a single ne follows in every member of the sentence. For example, (Matthew vi. 20.) Gold-horþceað eow soðlice goldhorþa, on heofenan, þær naþor om ne moðþe hit ne fornyð, and þær þeoƿaƿ hit ne delƿeað, ne ne forstelað, Lay up for yourselves treasures in heaven, &c. &c. &c. Here are examples of both expressions.*

<sup>1</sup> "*Præpositio* is forsetnýſſ. ge bið geþeod naman. ʒ porðe. ʒ ʒtent æfre on forpeardan. *ab illo homine, fram þam menn. her is ʒe ab, prepositio, apud Regem sum, ic eom mid þam cýnincge. her is ʒe apud, prepositio, ad regem equito, ic riðe to cýnincge, et cetera.*" *Ælfrici Gram. p. 3.*

<sup>2</sup> Horne Tooke thinks this word is the imperative mood *be-utan*, from *beon-utan, to be out*: hence our conjunction *but, be out*. He thinks also that *bot*, the imperative mood of *botan, to boot*, or perhaps *bot, a compensation*, is the root of our conjunction *but, to boot*. —Tooke's *Diversions of Purley*, vol. i. p. 190.

<sup>3</sup> This word in composition has a deteriorating meaning: as, *Fop-beodan, to forbid*; *Fopðeman, to condemn*; *Fopðon, to make an end of*. According to Tooke it is derived from the Gothic substantive **FAIKINA**, *cause*. See *Etymolgy*, 113.

Gemanz<sup>4</sup>, *among*  
 Innan, *in*  
 Ofeþ, *OVER, above*  
 On, *in, to, among*  
 Ongean, *in, against*  
 Oð, *to*  
 Teh, *against*  
 Þurh, *through*  
 To-geaner, *against*  
 Under, *UNDER*

Uppan, *upon, above*  
 Utan, *about*  
 Wið, *WITH, near*  
 Wiþ-æftan, *after, behind*  
 Wiþ-foþan, *before*  
 Wiþ-innan, *within*  
 Wiðgeondan, *about*  
 Wið-utan<sup>5</sup>, *without*  
 Ymb, *about*  
 Ymb-utan, *round about.*

## 112. Prepositions governing a Dative Case.

Æfter, *after*  
 Ær, *ere, before*  
 Æt, *at*  
 Ætfoþan, *before*  
 Amanz, *among*  
 Be<sup>6</sup>, bi, biȝ, *by, nigh*  
 Bæftan, } *behind*  
 Be-æftan, }  
 Befoþan, *before*  
 Begeond, } *beyond*  
 Begeondan, }  
 Beheonan, *on this side*  
 Betweonan<sup>7</sup>, betwi, be-  
 twinan, *between*

Betwux, betweox, betwÿx,  
*betwixt*  
 Binnan, binnon, *within,*  
*except*  
 Buþan, buþon, *above*  
 Butan<sup>8</sup>, buton, *without*  
 For, *before, on account of,*  
*FOR*  
 Fra<sup>8</sup>, fram, *FROM*  
 Gehend, *near, at hand*  
 Gemanz<sup>4</sup>, *among*  
 Innan, *within*  
 Into, *in*  
 Mid, *with*

<sup>4</sup> The imperative of Gemenzan, *to mix, to mingle*; from mængan and mengian, *to mix*.

<sup>5</sup> From wipð-utan or wÿpþan-utan or weopþan, *to be: as, Beon-utan, to be out*; hence our English words *without* and *be-out* or *but*.

<sup>6</sup> Be is said to be the imperative mood of beon, *to be*.

<sup>7</sup> From the imperative Be, and tvegen, *twain* or *two*.

<sup>8</sup> Derived from the substantive fram, like the Gothic **FRUM**, *beginning, original source, author*; hence our preposition *from*: as, Figs came from Turkey.

Figs came beginning Turkey. *Diversions of Purley*, vol. i. p. 342.

Neah, <i>near</i>	Toġeanef, <i>towards, against</i>
Of <sup>9</sup> , <i>of, from</i>	Tomiddes, <i>among</i>
Ofeþ, <i>over, above</i>	Topeapð, <i>toward</i>
On, <i>in, into</i>	Under, <i>UNDER</i>
On-uþan, } <i>upon, above</i>	Unfeop, <i>nigh, near</i>
On-uppan, }	Up, uppan, uppe, <i>UP, above</i>
Oð, <i>as far as, to</i>	Utan, uton, <i>without</i>
Til, to <sup>10</sup> , <i>to</i> . See p. 139 and note <sup>7</sup> .	Þið, <i>WITH, against</i>
Tofoþan, <i>before</i>	

The preceding prepositions are also of extensive use in the composition of words, as well as the following inseparable prepositions.

#### INSEPARABLE PREPOSITIONS.

113. There are some inseparable prepositions which are used only in composition; such as *di, dis, re, se, con*, among the Latins: as,

And, in composition, signifies *to* or *back*: as, And-biðian, *to hope for*; And-lang, *along*; And-ŕpupnan, *to offend*; And-ŕæccan, *to bring back*; And-ŕtandan, *to stand back, or resist*; And-ŕpapian, *to answer or give an answer*.

Eð signifies *again, of new, back again*: as, Eð-cenning, *regeneration, or new birth*; Eð-lean, *a reward*; Eð-nipian, *to renew*. Eð was also, as it is still, the termination of the perfect tense, and of the perfect participle.

Efen signifies *equal, just, alike*: as, Efen-biŕceop, *a fellow bishop*; Efen-eald, *of the same age, coeval*; Efen-bliþŕian, *to congratulate or rejoice with*.

Eft signifies *again, back again*: as, Eft-aġyþan, *to*

<sup>9</sup> Probably from aþona, like the Gothic **AFARA**, *consequence, offspring, successor*. As FOR signifies *cause*, OF signifies *consequence*, *Diversions of Purley*, vol. i. p. 367.

<sup>10</sup> It is singular that to in composition has frequently a deteriorating effect: as, To-peoppan, the same as a-peoppan, *to cast away*; from peoppan, *to cast*: to-pendan, *to overturn, demolish*; from pen-dan, *to turn*.

*restore, to give back again*; Eft-apacian, *to set up again*.

Em: as, Embe, *about*; Em-don, *to compass about*: also as, Emn, *equal*; Em-long, *equal length*; Em-leof, *equally dear*.

Fop, signifies *by, for, from, against, besides*: as, Fop-bæpan, *to restrain*; Fop-beodan, *to forbid, to prohibit*; Fop-ðeman, *to be judged or decided between*. See Etymology, 111, Note <sup>3</sup>.

Fope signifies *before*: as, Fope-bæpan, *to carry before*; Fope-cuman, *to go before*.

Mr̃ denotes *an error, defect, &c.*: as, Mr̃-bopen, *a miscarriage*; Mr̃-lician, *to displease*; Mr̃-don, *to be done badly*.

Op denotes *in, from, im*: as, Op-ȝylde, *without price*; Op-ƿupian, *to distrust*.

Oð denotes *off, from*: as, Oð-hȳdan, *to hide from, to abscond*; Oð-bæpƿtan, *to break off*.

Un signifies *in, not, un*: as, Un-abegendlic, *inflexible*; Un-boht, *unbought*; Un-clean, *not clean*; Uncuð, *unknown, uncouth*.

ƿiþer denotes *against*: as, ƿiþer-ƿecȝan, *to speak against*; ƿiþer-copen, *rebellious*.

An acquaintance with the composition of words<sup>11</sup>, especially by prepositions, will greatly facilitate the acquisition of a language; for one radical term, combined with prepositions, forms many words, which retain the signification of their simple parts. The recollection of the radical words will be sufficient to bring to the mind its numerous derivatives, and will most deeply impress on the memory the precise signification of many words, which otherwise could be scarcely ascertained. Thus ƿtandan, *to stand*, compounded with agen or onȝean, becomes Agen-ƿtandan, *to stand against, or to oppose*; And-ƿtandan, *to stand back or resist*; Of-ƿtandan, *to*

<sup>11</sup> See the composition of Latin words briefly treated in my "Introduction to Latin Construing," p. 60—62.

*stand off*, or *to tarry behind*; Under-ſtandan, *to stand under*, or *to bear*: applied to the mind, *to know*, or *to UNDERSTAND*; ƿiþ-ſtandan, *to STAND AGAINST*, or *to oppose*. Thus also lædan, *to lead*; ſendan, *to send*, &c. are compounded by separable and inseparable prepositions, and form many words <sup>11</sup>.

## CHAPTER VIII.

### CONJUNCTIONS<sup>1</sup>.

114. A conjunction is a part of speech <sup>2</sup> that connects words and sentences together: as, Ðe ſtent 7 ſƿpecð,

<sup>12</sup> In Latin, the simple word *duco*, *to lead*, “admits before it *ab*, *ad*, *con*, *circum*, *de*, *e*, *in*, *ob*, *per*, *pro*, *se*, *sub*, *trans*, and becomes *abduco*, *to lead from*, *away*, &c.; *adduco*, *to lead to* or *bring*; *conduco*, *to lead together* or *conduce*; and so of its other compounds, uniting the signification of the preposition with the verbs.” See *Introduction to Latin Construing*, p. 62.

<sup>1</sup> In respect of the real character and meaning of conjunctions, I consider them as no distinct class of words, but, like adverbs (see p. 180, Note <sup>3</sup>), as abbreviations of two or more significant words. The truth of this remark will be clearly seen in the notes. As an example, we may give *eac*, *and*, which is only the imperative mood of *eacan*, *to add unto*, *to eke*, *to increase*. •

“Perhaps it may be worth remarking, as an additional proof of the nature of this conjunction, that in every language where this imperative is used conjunctively, the conjunction varies just as the verb does.”

“In Danish, the conjunction is *og*, and the verb *øger*.

“In Swedish, the conjunction is *och*, and the verb *öka*.

“In Dutch, the conjunction is *ook*, from the verb *ækken*.

“In German, the conjunction is *auch*, from the verb *auchon*.

“In Gothic, the conjunction is **𐌹𐌺𐌿**, and the verb **𐌹𐌺𐌿𐌹𐌸**.

“As in Saxon the conjunction is *eac*, from the verb *eacan*.” See Horne Tooke's *Diversions of Purley*, vol. i. p. 179.

<sup>2</sup> “Conjunctio 17 7e ȝeþeodnȳr oððe ȝeȝeȳncȝ þeȝ dæl ne mæȝ naht þuþh hine ȳȳlcne. ac he ȝeȝeȝð toȝædepe æȝþeȝ ȝe naman. ȝe ȳoȳð. ȝiȝ þu beȝȳnȳt. *Quis equitat in civitatem*, hȳa ȳit into þam ȳoȳt. þon cȳeð he. *Rex, et Episcopus*. 7e cȳningȝ 7 7e biȝcop. 7e et. ƿ 17. and. 17 conjunctio: *ego et tu*, ic 7 þu. ȳoȳð he ȝeȝeȝð þuȝ. *Stat et loquitur*. he ſtent 7 7ƿpecð,” &c. *Ælfrici Gramm.* p. 3.

*He stands and speaks.* Ælf. Grammar. *Sapl ȝ licchoma pȝpcāð anne mon, The soul and body make one man.* Boet. 85, 9.

Ac, <i>but</i>	Gif <sup>3</sup> , <i>if</i>
Æzðer ȝe---ȝe, <i>when---then; so---as</i>	h̥pæt, þa, <i>but</i>
And <sup>3</sup> , ond (and in Dan.-Sax. ende), <i>and, but</i>	h̥pæþer, } <i>WHETHER,</i>
Eac <sup>4</sup> , also (in Dan.-Sax. oc, also), <i>and</i>	h̥pæþere, } <i>yet</i>
Eornorlice, pītodlice, <i>therefore</i>	Na leȝ---ac, <i>not only---but</i>
Fopþe, } <i>because, therefore</i>	Nemne: <i>See Nȝmþe</i>
Fopþi(-ȝ), }	Ne, ne h̥pæþer, nane, <i>nor, neither</i>
Fopþiȝ, }	Nȝmþe <sup>6</sup> or nemþe, nemne, <i>unless, but, except: from nȝm, &amp;c. Tooke, vol. i. p. 171.</i>
Fopþan, }	Oððe, <i>or</i>
Fopþam, }	Sam, <i>whether</i>
Fopþi þonne, } <i>because,</i>	Soðlice, <i>but</i>
Fopþan þe, } <i>because</i>	Spa ȝpa, <i>as, as if, as it were</i>
Fopþam þe, } <i>that</i>	Spilce, <i>as if, because, as</i>
Fupþon, ȝpilce, <i>also</i>	

<sup>3</sup> From An-ad, the imperative mood of Anan, *to give*, and ad, *a heap*. Hence our *and*, which has the same import: as, "Two and two are four;" or, Two, add two to the heap, are four. *Diversions of Purley*, vol. i. p. 221.

<sup>4</sup> The imperative mood of Eacan, *to add*.

<sup>5</sup> The imperative mood of Gifan, *to give*; like the Gothic **GIƿAN**, *to give*. From the imperative Gif is derived our English *if*. *Gif* is to be found not only, as Skinner says, in Lincolnshire, but in all our old writers. Gawin Douglas, a Scotch poet and bishop, and translator of Virgil's *Æneid* about A.D. 1500, almost always uses *gif*. He has only once or twice used *if*: once he uses *gewe*, and once *giffis*; and sometimes in *case* and in *cais*, for *gif*. I shall only give one example of *gif*; and refer to the "*Diversions of Purley*" for other instances, vol. i. p. 152, &c.

"Forgiff me, Virgill, *gif* I thee offend." G. Douglas, Pref. p. 11.

<sup>6</sup> The imperative mood of Nȝman or Neman, *to take away, dismiss*, with the addition of þe, *that*: as, Nȝmþe, *take away or dismiss that*. Tooke's *Diversions of Purley*, vol. i. p. 171.

Spilce eac, <i>moreover, also,</i> <i>besides</i>	Deah hpæþepe, <i>notwith-</i> <i>standing, nevertheless</i>
Uton, uton nu, <i>but, be-</i> <i>side, moreover</i>	Ðe leſ, <i>lest, nor</i>
Ðær, þi, <i>because</i>	Ðý, <i>therefore, because</i>
Deah, þeah þe, <i>though, al-</i> <i>though</i>	ƿitodlice, <i>but, therefore.</i>

## CHAPTER IX.

## INTERJECTIONS.

115. An Interjection is a word that expresses any sudden emotion of the mind: as, ƿa iſ me, *Woe is me!*

Eala, <i>O! alas!</i>	Ðiſ la, <i>alas!</i>
Eala eala, <i>very good! very</i> <i>well! well-well!</i>	La, lo! <i>behold! O!</i>
Eala, ƿiſ, <i>O! if or that</i>	Loca, <i>look! see! behold!</i>
Eala hu, <i>O! how</i>	Loca nu, <i>look now! see</i> <i>here!</i>
Eſne, <i>behold!</i>	ƿa or pala, <i>alas!</i>
Eop, <i>alas! ah!</i>	ƿe la pa, <i>well-away!</i>
Ða, ha, he, he, <i>(laughing)</i>	ƿella pel, <i>well, well!</i>
Ðeonu, <i>behold!</i>	ƿel me, <i>well is me!</i>

<sup>1</sup> As, Eala bpoþen Ecgbýphc. eala hpæt dýðeſt þu. *O, brother Egbert! O! what didst thou? Bede.*

<sup>2</sup> As, Eſne nu, *behold now!*

<sup>3</sup> La hu oft, *Lo! how oft.* La nu, *Lo! now, Behold now!* La is both prefixed and affixed to interrogations: as, La hpilc, *who?* ưpæt iſ þ la, *What is that?* ƿilt þu la, *Wilt thou?* Iſ þær genoh la, *Is there enough?*



# PART III.

## SYNTAX.

### CHAPTER I.

#### THE CONSTRUCTION OF SENTENCES.

1. SYNTAX (from *συνταξις*, *composition*) teaches the composition, order, agreement, and government of words in a sentence.

2. A sentence, being an assemblage of words, expressing a perfect thought, or making complete sense, is distinguished at the end by a period, or full stop, marked thus, (· or ♪).

Sentences are divided into Simple and Compound.

3. A simple sentence has in it but one nominative case and one finite verb<sup>1</sup>, either expressed or understood; as,  
Eainan lȳpode· Gen. v. 12.

*Cainan lived.*

Strreamar fȳdon· Cæd. 72. 15.

*Streams stood.*

Se Dælend peop· John xi. 35.

*The Saviour wept.*

These are sentences, because they express perfect thoughts, or make complete sense.

If the verb be active, the sentence must not only have a nominative case, and a finite verb, but an accusative; because, without the accusative case, no complete sense would be communicated. If we say, Ic fȳlle, *I give*; fȳlnigað men, *men desire*; and Ðie poðdon habban, *they might have*; it is manifest the sentences are imperfect: but if the accusative cases fȳðom, anpealde, and

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<sup>1</sup> A finite verb is that to which number and person belong: a verb is called *finite*, to distinguish it from a verb of the *infinitive* mood.

hlīran, be subjoined, they will be perfect sentences, because complete sense will be conveyed ; as,

Ic ȝylle ȝiſdom: Luke, xxi. 15.

*I give (or will give) wisdom.*

ȝilnīgað men anpealdeſ: Boet. 38. 4.

*Men desire power.*

Die poldon habban hlīran: Boet. 38. 6.

*They might have fame.*

Though a simple sentence can have but one nominative case, and one finite verb ; it may contain a verb in the infinitive mood, with other words, and still continue a simple sentence ; as,

Ne nan mon ne mæg þam ȝerceaðȝīran mode ȝe-deſian: Boet. 32. 27.

*No man can (is able to) injure the reasoning mind.*

Ne mæg non mon nænne cſæft ȝoſþbīngan butan ȝiſdome: Boet. 37. 18.

*No man can bring forth any virtue without wisdom.*

4. A compound sentence has in it more than one nominative case, or more than one finite verb, either expressed or understood ; or it consists of two or more simple sentences connected by *relatives* or *conjunctions* ; as,

ȝilnīgað men anpealdeſ ÐE hie poldon habban hlīran: Boet. 38. 4.

*Men desire power, that they might have fame.*

ſElc ȝoð ȝſȝp bȝſð ȝode ȝæſtmaſ. AND ælc ýfel ȝſȝp bȝſð ýfele ȝæſtmaſ: Matt. vii. 17.

*Every good tree beareth good fruit, and every evil tree beareth evil fruit.*

Goð iſ opðſſuma FORÐI ÐE he ȝæſ æſſe: Ælf. Hom.

*God is beginning, wherefore he was ever.*

Goð iſ ende FORÐAN ÐE he bið æſſe: Ælf. Hom.

*God is end, because he is ever.*

Mon iſ ſapl ȝ lichoma: Boet. 89. 10.

*Man is soul and body.*

5. The parts of a compound sentence were not so accurately distinguished into members and clauses by the Anglo-Saxons, as they are by us. Instead of our comma, semicolon, and colon, they only used one point, thus (.) which merely denoted the sense to be imperfect.

6. The Anglo-Saxon, having inflected terminations, is in some measure a transpositive language; but it by no means admits of such liberty in placing the words in a sentence as in Latin<sup>\*</sup> and Greek. The most common modes of action or existence are denoted, not as in Latin by inflection, but as in modern English by auxiliaries, which render the Syntax of the Saxon more free, and like our own language. We cannot therefore give minute directions for the collocation of words in a sentence; but the following remarks may be of use to the young student.

The nominative case is usually placed before the verb.

The participle is sometimes found at a distance from the neuter verb, and often at the close of the sentence; as,

Man pær fram Gode aȝend: John i. 6.

*A man was sent from God.*

Negatives, adverbs &c. are for the most part placed before the verb; as,

Ne nan mon ne mæg þam mode ȝeðerian: Boet.  
32. 27.

*No man can injure the mind.*

The accusative as well as the nominative case is generally placed before the verb, which will therefore often be the last word in a Saxon as well as a German or Latin sentence; as,

Bluteþra pella pæteþ hī ðruncon: Boet. 30. 8.

*They drank the water of pure springs.*

Aȝyfað þam Cærepe þa þing þe þær Cæreper ſynt:  
Matt. xxii. 21.

*Give to Cæsar the things that are Cæsar's.*

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<sup>\*</sup> See the Author's *Latin Construing*, page 4.

## CHAPTER II.

7. Syntax consists of two parts :

1. CONCORD.      2. GOVERNMENT.

8. Concord is the agreement of one word with another in case, gender, number, or person.

9. Government is when one word requires another to be in a particular case or mood.

## THE CONCORDS.

10. There are three concords.

1st. Between the nominative case and the verb.

2d. Between the substantive and the adjective.

3d. Between the relative and the antecedent.

## THE FIRST CONCORD.

11. The first concord is between the nominative case and the verb.

The verb must be of the same number and person as the nominative case.

Lufast þu me: . Ðu þast þ̅ ic ðe lufige: . John xxi. 16.

*Lovest thou me ? Thou knowest that I love thee.*

Se wírdom gēdeð hīr lufiendas wíre: . Bœt. 60. 10.

*Wisdom maketh his lovers wise.*

12. A noun of multitude may have a verb of the singular or plural number.

Deof menigeo. þe ne cuþe þa æ. hīz gýnt apýrgede: . John viii. 49.

*This people that knoweth not the law are cursed.*

Ðat folc pær Zachariam ge-anbīdige. and pun-  
ðrodon: . Luke i. 21.

*The people was expecting Zacharias, and (miraban-  
tur)-wondered.*

Ʒeall ƷƷ folc aƷar Ʒ ƷƷoðon: . Exod. xxxiii. 8.

*All the people (surgebat) arose and (stabant) stood.*

13. Two or more nominative cases singular will have a verb plural; as,

Ic Ʒ Fæðer ƷƷƷnt an: . John x. 30.

*I and the Father are one.*

ƷæƷ Ʒin moð Ʒ Ʒin ƷerçeaðƷirƷer Ʒereon: . Boet.  
146. 18.

*Thy mind and reason may see.*

#### THE SECOND CONCORD.

14. The second concord is between the substantive and the adjective.

The adjective or participle is always of the same number, case, and gender as the noun.

Ʒa ƷƷƷt æƷelo bið on Ʒam moðe: . Boet. 67. 22.

*The right nobility is in the mind.*

Ʒer iƷ min leofa Ʒunu: . Matt. xvii. 5.

*Here is my beloved Son.*

ƷerçeaðƷirƷer iƷ ƷƷnðerƷlic cƷæƷt ƷæƷe Ʒaple: .  
Boet. 79. 36.

*Reason is the peculiar endowment of the soul.*

#### THE THIRD CONCORD.

15. The third concord is between the relative and the antecedent.

The relative agrees <sup>1</sup> with its antecedent in gender, number, and person. Its case depends upon some other word in the sentence.

<sup>1</sup> The relative agrees in number, case, and gender with the noun understood after it. When the noun understood is supplied in the examples, they will stand thus:

Ʒe ƷƷƷeað æƷter Ʒam mete Ʒe (mete) ƷoppƷƷð.

Ʒi nemuað hiƷ naman. Emauhel. Ʒ (nama) ƷƷ Ʒoð mið uƷ.

Rice on Ʒam (rice) he leofað.

In the first example Ʒe agrees with mete, which is the nominative case to the verb ƷoppƷƷð. In the second, Ʒ agrees with nama, which is the nominative case to ƷƷ: and in the third, Ʒam agrees with rice in the dative case governed by the preposition on.

Ne pýrceað æfter þam mete þe forþýrð: John  
vi. 27.

*Labour not after the meat which perisheth.*

Ði nemnað hīr naman. Emanuhel. þ̅ ýr. God mid  
ur: Matt. i. 23.

*They shall call his name Emanuel, which is, God  
with us.*

Rice on þam he leopað: Hom. Elstob. 44. 12.

*The kingdom in which he liveth.*

### CHAPTER III.

#### OF GOVERNMENT.

##### *Government of Nouns.*

16. One substantive governs another, signifying a different thing, in the genitive case.

Ðīrēr manner hopr: Ælf. Gram.

*This man's horse.*

Eýnning heoroner: K. Alfred's Will.

*King of Heaven.*

Ðýr ýr Iudea cýning: Luke xxiii. 38.

*This is king of the Jews.*

17. But nouns signifying the same thing are put in the same case.

Ælfræd. Kuning pær pealhrtod ðīrre bec: Boet.

Præf. xi.

*King Alfred was translator of this book.*

18. A noun signifying *praise* or *blame* is put in the genitive case; as,

Ðīr folc īr heapder moder: Exod. xxxii. 9.

*This people is of hard mind.*

Ða pæpon hwīter lichaman. 7 pægpeſ andþlitān  
men: Hom. Elstob. 11. 16.

*They were of white complexion, and men of fair  
countenance.*

Godpe gleaupnerre cniht: Bede.

*A boy of good disposition.*

19. The genitive case is sometimes put alone, the former noun being understood ; as,

Ðe ȝereh Iacobum Zebedei: Matt. iv. 21.

*He saw James the son of Zebedee.* (Sunu, the son, is understood).

20. Words which express *measure, weight, age, &c.* are put in the genitive case.

Bpeoton iſ eahta hund mila lang. ȝ tu hund mila bpad: Bede 473. 11.

*Britain is eight hundred miles long, and two hundred miles broad.*

Ȝund ȝncer lang: L. L. Ælfr. R. 40.

*A wound an inch long (the length of an inch).*

21. Nouns signifying the *cause* or *manner* of a thing, or the *instrument* by which it is done, are put in the dative case.

And heo clȝpode mȝcelpe ȝteſne: Luke i. 42.

*And she cried with a loud voice.*

Ðiȝ fægenodon ȝpȝbe mȝclum ȝeſean: Matt. ii. 10.

*They rejoiced with very great joy.*

Ði ȝppæcað nȝpum tunȝum: Mark xvi. 17.

*They spoke with new tongues.*

22. Nouns signifying *part of time*, or answering the question *when*, are put in the genitive case.

Ðæſ dæȝer (illo die). Jos. x. 11.

*That day.*

Dæȝer ȝ nihteſ (die et nocte). Gen. xxxi. 40.

*By day and night.*

23. *Duration of time*, or nouns answering the question *how long*, are put in the accusative or dative case.

Ðpȝ dæȝar (tres dies). (Jos. ii. 16).

*Three days.*

Ðpȝ ȝtande ȝe heſ ealne dæȝ idele: Matt. xx. 6.

*Why stand ye here all day idle ?*

Ðpum dæȝum (tribus diebus). Exod. x. 23.

*Three days.*

24. Nouns ending in *full* and *lice*, and words compounded with *eƿen*, *eƿn*, or *emn*, and the noun *þearƿ*, *need*, govern a dative case.

*ƿurþfull þam cýnniꝅum*: Ælf.

*To be honoured by kings.*

*Eƿen-læcan þam apoſtolum*: Wanl. *Cat.* p. 5. 1.

*To be like the apostles.*

*Emn-ƿariꝅ heom*: Oros. 1. 10.

*Grieving with them.*

*Unaƿecꝅendlic æniꝅum*: Chr. *Sax.* MXI. 35.

*Inexpressible to any one.*

*Biꝅe þa þiꝅ þe uſ þearƿ ƿý*: John xiii. 29.

*Buy the thing which for us is necessary.*

*Nýr halum læceſ nan þearƿ*: Matt. ix. 12.

*There is no need of a physician to the well.*

25. A noun with a participle, or two nouns with the word *being* understood between them, governed by no other word in the sentence, are put in the dative case, sometimes called the dative absolute.

*Gebiꝅedum cneopum*: Mark, i. 40.

*Knees being bent (with bended knees).*

#### THE GOVERNMENT OF ADJECTIVES.

26. *Superlatives*, *partitives*<sup>4</sup>, *numeral adjectives*, the relative *þa*, *who*, and *adjectives in the neuter gender without a substantive*, generally govern the genitive case; as,

*þæt ýfeleſ dýðe þeſ*:

*What evil (what of evil) did this man?*

*Mæg æniꝅ þiꝅ ꝅodeſ beon of Nazapeð*: John. i. 46.

*May any good (any thing of good) be of (from) Nazareth?*

<sup>4</sup> This rule extends so far, that when a similar idea is comprehended in the sentence, the genitive case is used, though no partitive word is expressed; as,

*Nýr hit na þe ꝅecýnde þette þu hi aꝅe.*

*It belongs not to thy nature to possess them.*

Here *ꝅecýnde* is in the genitive case, as if we should say *It is not of thy nature &c.* See Rask's *Grammar*, p. 100.



Sume ðapa bocepa: Luke xx. 39.

*Some of the Scribes.*

Ðpa pīpa monna (quisnam sapientum?) Boet. 37. 2.

*Which of the wise men?*

Ʒalpa pȳpta mært (omnium herbarum maxima).

Mark, iv. 32.

*The greatest of all herbs.*

Naht ȳfeleſ:

*No evil, or nought of evil.*

27. *Than* after the comparative degree is made by þonne, þænne, and sometimes þe.

Ge rȳnt ſelpa þonne manega ſpeappan: Matt. x. 31.

*Ye are better than many sparrows.*

When the words þonne, þænne, or þe, are omitted after a comparative, the following word is put in the genitive or dative case. The above passage in Luke xii. 7. is

Ge rȳnt betepa manegum ſpeappum:

*Ye are better than many sparrows.*

28. Adjectives denoting *plenty, want, likeness, dignity, worthfulness, care or desire, knowledge, ignorance*, also the substantive *pana, want*, have sometimes a dative and sometimes a genitive case after them.

Fulle deaðpa bana: Matt. xxiii. 27.

*Full of dead bones.*

Se Hælend Ƴær full halgum gaste: Luke iv. 1.

*The Saviour was full of the (to the) Holy Ghost.*

Ðu ſela pilegena: Matt. xvi. 9, 10.

*How many baskets?*

Sumer ſiuger pana: Boet. 34. 9.

*Want of something.*

Gelica miner þeoper: (similis mei servi). Numb. xii. 7.

*Like my servant.*

Ʒær ilcan pȳþe: (ejusdem dignus). Deut. xix. 19.

*Worthy of the same.*

Ƴeophmȳnþa ƳeoƳn: Boet. p. 151.

*Desirous of honour.*

Boca gleap: Boet. p. 151.

*Skilled in books.*

Unpir godcundan naman: Bede 582. 18.

*Ignorant of the divine name.*

29. The interrogative, and the word that answers to it, must be in the same case.

Þær anlicnýr ýr þí 7 þí ofengennit. þær La-  
rerer: Matt. xxii. 20.

*Whose likeness is this, and this superscription?*  
*Cæsar's.*

30. The neuter verb has the same case after as before it ; as,

Ic eom ærīrt 7 lif: John xi. 25.

*I am resurrection and life.*

31. Verbs which signify to *name* admit a nominative case after them ; as,

2. 1. **Da pær rum conful. þæt pe heperoha hatað: Boet.**

*There was a certain consul that we name a heretoha<sup>3</sup>.*

Se Hælend. þe is genemned Eriht: Matt. i. 16.

*The Healer who is named Christ.*

32. Verbs of *trying, following, depriving, of wanting, enjoying, visiting, doing, expecting, listening, recalling, accusing, ceasing, asking, pitying, pealban, to govern or command, &c.* and sometimes the *verb neuter* have after them a genitive<sup>6</sup> case.

<sup>3</sup> From hepe, *an army*, and teon, *to lead*.

<sup>6</sup> In most of these instances there is an ellipsis of some word ; as,

Եստ իս (ջեբեր) սոբ շեբեր.

*Art thou (a companion) of our company.*

Da þing þe rýnd (þa þing) Goder.

*The things which are (the things) of God.*

Liſ he bit (ziſe) fiſceſ.

*If he ask (a gift) of a fish.*

Ði pealdon (ðæl) eorþan.

*They govern (part) of the earth.*

&c. &c.

When there is no ellipsis, the verbs mentioned in the rule generally govern the accusative case.

Ʒod com ꝥ he polde ꝥandian eoƿer: Exod. xx. 20.  
*God came that he would try you.*

Ne pilna þu þiner nehtƿtan huſer: Exod. xx. 17.  
*Wish not thou thy neighbour's house.*

Ʒart þu uƿer Ʒeƿer<sup>7</sup>: Jos. v. 13.  
*Art thou of our company.*

Ða þing þe Ʒýnd Ʒoder<sup>7</sup>: Matt. xvi. 23.  
*The things that are God's.*

Ne ƥanda þu þiner Ʒoder: Deut. vi. 16.  
*Tempt not thy God.*

Ði ƿealdon eoƿþan: Psalm xliii. 4. Cott. Jul. A. 2'.  
*They govern the earth.*

Uƿe Ʒemiltƿud: Mark. ix. 22.  
*Pity us.*

Ne beþuƿon læcer þa þe hale Ʒýnt: Luke v. 31.  
 (Non egent medico illi qui sani sunt.)  
*They who are well, need not a physician.*

Ic ondræd ꝥ þu me beƿeafoderƿ þinra dohtƿra:  
 Gen. xxxi. 31.

*I feared that thou wouldst bereave me of thy daughters.*

Se Ʒýlƿa Ʒoder ƿicer Ʒeanbídode: Mark xv. 43.  
*Who himself waited for (of) the kingdom of God.*

Sunu min. hlýrte minra ƿorða: Gen. xxvii. 43.  
*My son! listen to my words.*

Ʒiƿ he biƿ ƿiƿer: Matt. vii. 10'.  
*If he ask a fish.*

33. Verbs of *depriving, giving, and restoring, commanding, obeying, serving, reproving, accusing, forbidding, telling, answering, believing, thanking, &c.* also the words *ƿilian* or *ƿýlgean, to follow, &c.* with all verbs put *acquisitively*, govern the dative case.

Ðoð ƿel þam þe eoƿ ýƿl doð: St. Matth.  
*Do well to those that do evil to you.*

<sup>7</sup> See Note <sup>6</sup> in preceding page..

Ðiŕum mann ic forȝife hopŕ: Ælf. Gram.

*To this man I give a horse.*

Ðŕæt ȝiŕŕt þu me. ane boc ic ȝife þe: Ælf. Gr. 6.

*What givest thou me? One book I give thee.*

Unclænum ȝaŕtum bebýt. ⁊ hī hýŕŕumiað him:

Mark i. 27.

*He commandeth the unclean spirits, and they obey him.*

Ne mæg nan þeop tŕam hlaforðum þeopian: Luke

xvi. 13.

*No servant can serve two lords.*

Ðým þancode: Luke xvii. 16.

*He thanked him.*

Ŵindas and ŕæ him hýŕŕumiað: Mark i. 27.

*Winds and sea obey him.*

Forþam þu minum worðum ne ȝelýfdeŕt: Luke

i. 20.

*Because thou believedst not my words.*

34. Active verbs govern the accusative case.

Ðiŕne mann ic luŕŕe: Ælf. Gram. 6.

*I love this man.*

Ðiŕ þincȝ ic ȝelæhte: Ælf. Gram. 6.

*I laid hold of this thing.*

35. Verbs of *asking, teaching, and clothing*, govern the accusative of the person and thing.

Ðýne axodon þ̅ biȝŕpell: Mark iv. 10.

*Him they asked that parable.*

Ðýŕ leorning-cnihtas hine an biȝŕpell aŕŕodon:

*His disciples asked him (this) one parable.* Mark

vii. 17.

36. When two verbs come together, the latter is put in the infinitive mood.

Sappa ŕceal habban ŕunu: Gen xviii. 11.

*Sarah shall have a son.*

Þe pillað ȝeŕeon: Matt. xii. 38.

*We wish to see, or we would see.*

Ic wolde acŕian: Boet. 84. 33.

*I would ask.*

Ic ne mæg cuman: Luke xiv. 20.

*I cannot come.*

37. The infinitive mood will have an accusative case before it.

Ɔpa Ʒe Ʒereod me habban: Luke xxiv. 39.

*As ye see me have.*

Ɔa Ʒecgað hyne libban: Luke xxiv. 23.

*Who say that he lives.*

#### PREPOSITIONS.

38. Prepositions govern the dative or accusative case<sup>s</sup>.

39. Prepositions are sometimes separated from the words which they govern: they are then emphatically placed before the verb in the sentence; as,

Ɔæt þu þ/ƆR nane mýrþe ON næfder: (Instead of þær on.)

*That thou hadst not any mirth therein.*

Ɔe angel ƆYRE FRAM Ʒepat: Luke l. 38. (Instead of fram hyre).

*The angel departed from her.*

OƷen ealle þa Ʒcipe ƆE he ON Ʒcipe: (Instead of on þe).

*Over all the diocese in which he hears confessions.*

Ɔa engla Ʒurdon aƷende oƷ þam ƷæƷeƷan hipe ƆE hi ON Ʒerceanene Ʒær on: Ælf. Hom. (Instead of on þe).

*The angels were changed from that beautiful form in which they were created.*

Ɔoð ƷoƷhte þa þone man mid hyr handum. Ʒ ƆIM ON ableoƷ ƷaƷle: Ælf. Hom. (Instead of on him).

*God then made the man with his hands, and into him breathed a soul.*

<sup>s</sup> For a list of the Prepositions and the cases governed by them, see *Etymology*, 111 and 112.

## CONJUNCTIONS.

40. Conjunctions join<sup>9</sup> like cases, moods and tenses<sup>10</sup>; as,

Gerceop God heofenan and eorþan: Gen. i. 1.  
*God created heaven and earth.*

Ða wolde God gefyllan. ⁊ zeinnian þone lýpe: Ælf.  
 Hom.

*Then would God fill up and repair the defect.*

41. Some Conjunctions expressing doubt, or contingency, as þeah, *though*, swilce, *as if*, þæt, *that*, hwæþer, *whether*, gif, *if*, sam, *whether*, &c. are said to require the subjunctive mood; as,

hwæt fremað ænegum menn þeah he ealne middan-  
 earð gescryne. gif he hys sawle forþyrð þo-  
 lað: Matt. xvii. 26.

*What shall (it) profit any man, though he gain all  
 the world, if he suffer (the) destruction of his soul.*

hwæt do ic. þæt ic ece lif age:

*What shall I do, that I may obtain eternal life?*

Swylce he anweald hæfde: Matt. vii. 29.

*As if he had authority.*

Lætað þu ge seon hwæðer Elias cume: Mark  
 xv. 36.

*Wait that we may see whether Elias come.*

Sam hio sewynum. sam hio se unpwynum: Boet.  
 136. 21.

*Whether she (fortune) be kind, or unkind.*

42. It often happens that these and other conjunctions have a verb following them in the indicative mood.

hwæþer is efre to secenne: Mark. ii. 9.

*Whether is easier to say.*

<sup>9</sup> For a list &c. of Conjunctions, see *Etymology*, 114. p. 193.

<sup>10</sup> Some affirm that conjunctions join only sentences, and that they always suppose an ellipsis. Thus in the examples above, the full sentences will be

Gerceop God heofenan. and gerceop God eorþan.

Ða wolde God gefyllan þone lýpe. ⁊ þa wolde God zeinnian þone lýpe.

ƿiƿ pe ƿecgað: Matt. xxi. 25.

*If we say, or shall say.*

#### INTERJECTIONS.

43. Interjections have a nominative or an accusative case after them ; as,

La ƿƿeond: Matt. xxii. 12.

*O friend!*

La þu liccetepe: Matt. vii. 5. or Eala liccetepe: Luke. vi. 42.

*O thou hypocrite! or O hypocrite!*

ƿop me: Ps. cxix. 5.

*Ah me!*

ƿa me: Bede 634. 28.

*Alas me!*

ƿel la þu eca ƿceppend: Bœt. p. 154.

*O thou eternal Creator!*

## PART IV.

### P R O S O D Y.

1. PROSODY<sup>1</sup> teaches the sound and quantity of syllables, and the measures of verse<sup>2</sup> in the different kinds of poetical composition.

2. For the convenience of giving a complete view of what has been written on Anglo-Saxon versification, I

<sup>1</sup> Prosody (προσῳδία), from *προς* to, and *ᾠδή* a song, treats not only of the accent and proper pronunciation of single words, but of whatever relates to their harmonious collocation in a sentence of poetry.

<sup>2</sup> We apply the term *verse*, or *turn*, to a certain denomination of poetical measure, at the close of which, we *turn* to the beginning of another. It is denominated *verse*, from *versus* (a turning), in contradistinction to what the Saxons termed *forþ-riht-ƿƿæce*, *right forth* or *forward speech*, or what we now call *prose*, (*oratio prosa* i. e. *prorsa*), *prorsus* being formerly used for *rectus*,—a composition flowing *right onward*, without regular *verse*, *turn*, or interruption. See Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, p. 48, note c. Grant's *English Grammar*, p. 382.

have divided Prosody into three parts: I. The probable Origin of Anglo-Saxon Poetry.—II. Observations on the peculiar Manner in which the Anglo-Saxons modelled their Verse, and the Characteristics of its Diction.—III. The Division of their Poetry and their different Species of Verse.

## CHAPTER I.

### THE PROBABLE ORIGIN OF ANGLO-SAXON POETRY.

3. Few topics of human research are more curious than the history of poetry, from its rude beginning, to that degree of excellence to which it has long been raised by our ingenious countrymen.

In no country can the progress of poetical genius be more satisfactorily traced than in our own. At the commencement of the Anglo-Saxon power, their poetry was in its rudest state: indeed, it could scarcely have been less cultivated, to have been at all discernible. But towards the close of the Anglo-Saxon æra, it began to lay aside its humble dress and coarser features, and to assume the style, the measures, and the subjects, which, in a future age, were so happily displayed as to deserve the notice of the latest posterity.

4. It is probable that the Anglo-Saxon poetry arose from the desire of the people to greet their chieftains.—When a favourite chief or hero had been victorious, he was doubtless received, on his return, by the clamorous rejoicings of his people—One called him, *brave*; another, *fierce*; and another, *irresistible*. He was pleased with these praises; and some one at his feast, anxious to engage his favours, repeated the various epithets with which he had been greeted.

Edmund,  
the brave chief,  
fierce in war!  
irresistible in battle!  
slaughtered his enemies.  
at —————

This is the substance of an Anglo-Saxon poem.



5. When these praises were found to interest the vanity of the chiefs, and to excite their liberality, more labour would be bestowed in the construction of such effusions. Music being joined to poetry, and men finding it beneficial to sing or recite a chieftain's praise, we may imagine that, to secure to themselves the profit of their profession, they would exert some little ingenuity to make difficulties which would raise their style above the vulgar phrase.—The easiest mode of making a peculiar style, was forcing the words out of their natural arrangement by a wilful inversion.

When the Bards saw what effect their laboured praises had upon their chiefs, the compliment would be more highly seasoned; and then their inversions would be raised into occasional metaphors:—the hero would be called the *eagle* of battle, the *lord* of shields, the giver of *bracelets*, the *helmet* of the people; and the lady would be saluted as a beautiful *elf*.

As society advanced in its attainments, the transition, the alliteration, and other ornaments, might be added, either as new beauties, or as new difficulties.

6. When the style of the nation had been improved into an easy and accurate prose, the ancient style may have been preserved by the bards, from interest and design, and by the people from habit and veneration. Thus humbly, it is conceived, the Anglo-Saxon poetry arose,—at first the exclamations of a rude people greeting their chieftains, and soon repeated by some men from the profit derived from it. When, from the improvement of the manners and state of the people, a more cultivated style, or what we call prose, became general, because better fitted for the use of life,—then the old rude style was discontinued. The bards, however, retained and appropriated this, because more instrumental to their professional advantages. To enjoy these more exclusively, to secure their monopoly of credit and gifts, they added more difficulties to the style they adopted, to make it more remote from vulgar attainment; till, at length, their poetical style became for ever separated from prose.

In thus considering our ancient poetry, as an artificial and mechanical thing, cultivated by men chiefly as a trade, we must not be considered as confounding it with those delightful beauties which we call poetry. These have arisen from a different source ; probably more from the Norman than the Saxon muse, and are of much later date. They are the creations of subsequent genius : they have sprung up, not in its dark and ancient days, but in a succession of better times, during the many ages which followed, in which the general intellect of society being continually improving, taste and imagination also improved. The English fancy was cultivated with assiduous labour for many centuries before Chaucer arose, or could have arisen. True poetry is the offspring of a cultivated mind. Art cannot produce it without nature ; but neither can nature make it, where art is wholly unknown. Hence, all that we owe to our Anglo-Saxon ancestors in poetry is, that, by accident or design, they perpetuated a style of composition different from the common language of the country, which gradually became appropriated to fancy and music. In happier times, genius, using it as the vehicle of its effusions, improved it by slow degrees, and enriched it with ever succeeding beauties ; till that rich stock of poetry has been created, which is the pride of our literature and country<sup>3</sup>.

## CHAPTER II.

OBSERVATIONS ON THE PECULIAR MANNER IN WHICH THE ANGLO-SAXONS MODELLED THEIR VERSE, AND THE CHARACTERISTICS OF ITS DICTION.

7. A very different method of punctuation is observable in the prosaic and poetical manuscripts of the Saxons. A single point or dot, answering to our comma,

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<sup>3</sup> See Turner's *History of the Anglo-Saxons*, 8vo. book ix. ch. 1. vol. iii. p. 312, where much additional information may be obtained.

semicolon, and colon, is very sparingly used in prose :— but in poetry it occurs repeatedly, at short intervals, where it cannot be required to divide a sentence into subordinate clauses ; and, therefore, it is evidently used to denote the termination of the poetic line. This rhythmical punctuation is indispensable in Saxon poetry, which, being written in continuous lines, it would otherwise be difficult to distinguish from prose. It may also be observed, that in poetry the Saxons never began a sentence in the middle of a line.

8. The Anglo-Saxon versification does not depend upon a fixed<sup>1</sup> and determinate number of syllables, nor on that marked attention to their quantity which Hickes<sup>2</sup> supposed to have constituted the distinction between

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<sup>1</sup> See Ellis's Preface to *Specimens of early English Poets*.

<sup>2</sup> Hickes, indisputably one of the most learned of those who can be said to have examined with a critical eye our Saxon literature, appears perhaps nowhere to so little advantage, as in the pages which he has dedicated to Anglo-Saxon poetry. Influenced by the desire of reducing every thing to some classical standard,—a prejudice not uncommon in the age in which he wrote,—he endeavours, with greater zeal than success, to show that the writers whom he was recommending to the world, observed the legitimate rules of Latin prosody, and measured their feet by syllabic quantity. In making so large demands upon the credulity of his readers, he was, though unconsciously, laying the foundation of future scepticism. A later author (Mr. Tyrwhitt), justly celebrated for the success of his critical researches on many subjects connected both with early English and with classical literature, but whose acquaintance with Anglo-Saxon poetry appears to have been derived principally, if not entirely, from the *Thesaurus* of the illustrious scholar above alluded to, was the first person who ventured openly to dissent from his authority. "Startled by the extravagance of Dr. Hickes's opinions on this subject, and unconvinced by the arguments adduced in their support, he advances into the opposite extreme ; declares he can discover in the productions of our Saxon bards no traces whatever either of a regular metrical system, or even of that alliteration which had hitherto been regarded as their invariable characteristic ; and finally professes himself unable to perceive "any difference between the poetry and the prose of that people, further than the employment of a more inflated diction and inverted construction of sentence, in that to which the former title was usually affixed."

It cannot, I trust, be considered as disrespectful to the memory of

verse and prose. Like the Icelandic and other ancient Gothic nations, it has a peculiar construction. Its characteristic feature depends upon alliteration and the continual use of a certain definite rhythm, with some peculiarities of diction.

Alliteration, being generally discoverable in Anglo-Saxon poetry<sup>3</sup>, will claim the first attention. The rhythm,

that accomplished and candid philologist, to suggest that a more careful and patient examination of the question would probably have induced him to withdraw these unqualified (and I cannot but think inconsiderate) assertions. It appears that our Anglo-Saxon ancestors admired, and in some measure followed, the northern Scalds in forming the structure of their verse by a periodical repetition of similar letters, or by alliteration;—something like the following Latin couplet:

Chriſtus caput noſtrum  
Coronet te bonis.

This may appear a laborious way of trifling; but we ought not to be too hasty in condemning, as every language has its own peculiar laws of harmony. Perhaps it will not be difficult to find the difference between the metre of the ancient classics and that of the Goths, in the different genius of their respective languages. The Greek and Latin tongues chiefly consisted of polysyllables, of words ending with vowels, and not overburdened with consonants: therefore to produce harmony, their poets could not but make their metre to consist in quantity, or the artful disposal of the long and short syllables (see Note <sup>14</sup>): but the Teutonic languages, being chiefly composed of monosyllables, could scarcely have any such thing as quantity. As the Northern tongues abounded in harsh consonants, the first efforts of a Gothic poet to reduce his language to harmony, must have been by placing these consonants at such a distance from each other, so intermixing them with vowels, and so artfully interweaving, repeating, and dividing these several sounds, as from their structure to produce a sort of rhythmical harmony.—See the communications of the Rev. J. J. Conybeare in p. 258, vol. xvii. of the *Archæologia* for 1814; and Mallet's *Northern Antiquities*, by Bishop Percy, in vol. i. p. 336, for these as well as other important remarks on Anglo-Saxon metre.

<sup>3</sup> There are very few instances where alliteration cannot be traced; but where it cannot, we may fairly conjecture that its absence is owing either to the carelessness of the writer, or, which is yet more probable, to the licence frequently assumed by the transcribers of the middle ages, of substituting for the original text such expressions as appeared to themselves more poetical or more intelligible. See papers by the Rev. J. J. Conybeare in the *Archæologia*, vol. xvii. p. 268.

The systematic use of alliteration is a practice entirely of Northern

and other peculiarities, will be afterwards explained in their proper order.

#### OF ALLITERATION.

9. Alliteration, or the beginning of several syllables, in the same or corresponding verse, with the same letter, has been generally considered as one very particular and distinguishing feature of Anglo-Saxon poetry.

Our ancestors do not appear to have been anxious to construct their alliterative systems with the intricacy, or variety, said to be discoverable in those of the Northern Scalds<sup>1</sup>. The Anglo-Saxons were more partial to the recurrence of consonants than vowels, and were usually

origin ; but, as it was used by the Welch, some think it was borrowed from them. The instances of its occurrence, collected by Hickes from writers of classical antiquity, show by their scantiness that it never could have formed any part of the systematic prosody, either of the Greeks or Latins. Whether it is to be found in any other country I am ignorant. If the Normans brought it with them into France, they lost it at a very early period, together with their original language. In this country, though generally superseded by the use of rime, it continued occasionally to show itself, even sometimes in company with that intruder, at least, till the period of the revival of letters. *Ibid*.

<sup>1</sup> The *Scalds*, *Scaldi*, or *Runæ*, were men of the same profession among the Danes and the other Northern kingdoms, as the British Bards. These *Runæ* were called by the significant name of *SCALD*, which implies "a smoother or polisher of language :—" vide *Torfæi Præfat. ad Orcades* ; where it is said, "*SKALLD a depilando dici videntur, quod rudem orationem tanquam evulsis pilis perpoliunt.*" See Mallet's *Northern Antiquities* by Bishop Percy, vol. ii. p. 283.

The *Scalds* were the professed historians and genealogists of their several countries ; always attending on their kings, in peace and war, and ready to celebrate every remarkable occurrence in verse. This was their office ; which was so considerable in the state, and so acceptable to the monarchs themselves, that those poets were always the chief courtiers and counsellors, as being, perhaps, the only men of letters. From their compositions most of the Danish history is derived for several centuries (see Saxo's Preface to his *Danish History*). They are still in great credit with the modern Icelanders, who are justly reputed the chief preservers of the Northern antiquities. See Bishop Nicholson's *Historical Library*, p. 51 ; and Shelton's *View of Hickes's Thesaurus*, &c., 2nd edition, p. 63.

studious to throw the alliteration<sup>5</sup> on the emphatic syllables. They seldom extended this alliteration beyond the distich. Here is a short example<sup>6</sup>:

De þeƿ bold ȝebýld.      *For thee was a house built*  
 Eƿ þu íbopen ƿene.      *Ere thou wert born.*  
 De þeƿ mold ímýnt.      *For thee was a mould shapen*  
 Eƿ þu of modeƿ come.      *Erethouof (thy) mother camest.*  
 M.S. Bodl. 343.

In the first line the alliterative words *bold* and *ȝebýld* have each an italic *b*, which letter denotes the alliteration<sup>7</sup>, and corresponds with *íbopen* in the second line.

<sup>5</sup> More particular rules for Alliteration will be found in Note 7.

<sup>6</sup> See *Archæologia*, vol. xvii. p. 267 and 174.

<sup>7</sup> Rask, in his *Anglo-Saxon Grammar*, p. 108, gives more specific rules for alliteration: but perhaps they are more applicable to the alliteration of the Northern Scalds (see *Olai Wormii Literatura Danica*, p. 176.) than to the Anglo-Saxon. Mr. Rask says, "The Saxon alliteration is thus constructed: in two adjacent and connected lines of verse there must be three words, which begin with one and the same letter, so that the third or last alliterative word stands the first word in the second line, and the two first words are both introduced in the first line. The initial letters in these three words are called alliterative. The most important alliterative letter is found in the word placed in the second line: this letter is therefore called the *chief letter*, according to which the two other letters in the first line, that are called *assistant letters*, must be arranged. For example, in the Scald, 2, 17:

þa wæƿ æfteƿ wýtc      *There was after meal-time*  
 Wop up-a-haƿen      *A whoop set up.*

Here the three words *wæƿ*, *wýtc*, and *wop* contain the alliterative letters: of these the *y* in *pop* is the *chief letter*, and the two others are *assistants*. If the *chief letter* be a vowel, the *assistants* must be vowels, but yet they need not be the same. For example, Scald, 1, 118:

Eotenay and ylƿe      *Giants and elves*  
 And opceay      *And spectres.*

Here *o* in *opceay* is the *chief letter*, and *eo* and *y* are the *assistants*—all three quite different.

"Relative to this alliteration we must also remark the following particulars. The alliterative letters must always be found in words which have an emphasis on the syllable which begins with them; but an unemphatic derivative syllable (*ȝe*, *be*, *a*) may stand first in the same word without interrupting the alliteration. There is a rule also, that in the same two congruent lines there must not be more than *three*

In the next couplet the letter *m* in a similar manner, constitutes the alliterative harmony. These letters are here printed in italic characters to make the alliteration more apparent. This plan will be generally adopted in subsequent Anglo-Saxon quotations.

words which begin in this manner : but an unemphatic syllable prefixed is not considered as presenting any obstacle ; nor does the *chief letter* necessarily stand the very first in the second line. It is frequently preceded by one or more particles ; not such, however, as have an emphasis in reading. These prefixes constitute what may be denominated a *metrical complement*. In short verses, only one *assistant* letter is occasionally found ; especially if the *chief* be a compound : as, *sc*, *st*, *sw* : then the *assistant* also ought to be a compound, which would be productive of a harsh sound, and would be difficult to effect in three words so contiguous to each other. As an instance of all this, I will quote a stanza of the *Scalda*, 1, 108 :

(In) Caineſ cýnne	<i>The eternal Lord</i>
(Þone) cƿealm ƿeppæc	<i>Avenged on the race</i>
Ece ðrihten,	<i>Of Cain, the crime</i>
(Þær þe he) Abel floȝ :	<i>Of Abel's murder :</i>
(Ne ȝe)feah he þaƿe fæhðe,	<i>He derived no satisfaction from</i>
(Ac he hine) feop ƿoppæc	<i>The murder : for the</i>
Metod ƿop þý mane	<i>Creator drove him</i>
Mancýnne ffram.	<i>From the human race.</i>

“ In the two first lines there are three letters of alliteration : namely, *c* in *Caineſ*, *cýnne*, and *cƿealm*. *Þone* is here the metrical complement. In the two next we find but two alliterative letters ; which are the vowels *e* and *a*, in *ece* and *Abel* : here *þær þe he*, are the metrical complement. In the second half verse there is first *f*, the alliterative letter in the words *ȝe*feah, *fæhðe* : for *ȝe*, in *ȝe*feah, is a derivative syllable and unaccented : neither is any injury done because *ƿoppæc* also begins with *f*, as this syllable *ƿop* is also entirely unaccented : the words *ac*, *he*, *hine*, make up the metrical complement. In the two last lines all is regular. The two lines which are united by alliteration do not require to be connected in meaning as is customary in Icelandic ; still it seldom or never happens, as in Latin and Greek verse, that a sentence may conclude, and a new one begin in the middle of a line, probably because the lines in Anglo-Saxon are so short. From this circumstance, that lines constituting the alliteration are often distinct in meaning, it follows further that Anglo-Saxon poems, like the Icelandic, are seldom divided into regular stanzas, with six or eight lines in each ; but although this arrangement is found occasionally,—for example, in the just quoted eight-lined verse, which is also followed by another regular one of *eight* lines,—this seems to have been the effect of chance ; for the common verse is not divided

## OF EMPHASIS.

10. Rhythm is formed by a periodical syllabic emphasis—it will, therefore, be necessary to show what is meant

into stanzas. For example, in a fragment of a metrical translation of the Book of Judith :

- |                         |                                       |
|-------------------------|---------------------------------------|
| 1. Þær je hlanca ȝeƿeah | <i>At this rejoiced the lank</i>      |
| Wulf in walde           | <i>Wolf in the wood,</i>              |
| 3. (And je) wanna hƿeƿn | <i>And the wan raven,</i>             |
| Wæl-ȝyƿe ƿugel          | <i>The fowl greedy of slaughter,</i>  |
| 5. Weƿtau beȝen,        | <i>Both from the West</i>             |
| þæt him þa theodguman   | <i>That the sons of men for them</i>  |
| 7. þohton tilian        | <i>Should have thought to prepare</i> |
| Fýlle on ƿægum.         | <i>Their fill on corpses.</i>         |

See Thwaites's *Heptateuch*.

Judith, p. 24.

Turner's *Ang.-Sax. Hist.*

vol. iii. p. 354.

“The first line does not belong to the second, but to the foregoing : the second and third belong to the fourth and fifth : in the same way the sixth and seventh agree together. No regular stanzas are here formed. This makes it frequently more difficult to unravel Anglo-Saxon poetry than the Icelandic, in which, by the mechanical construction and connexion of the verses, the progress and design of the sentence can be so easily concluded. Another remarkable example of this, is the conclusion of *Menologium Saxonicum*, which Olafsen has quoted in his Prize Essay on Ancient Northern Poetry, p. 220. It runs thus :

- |                                 |   |
|---------------------------------|---|
| 1. Meotod ana ƿat.              | <i>The Creator alone knows</i>              |
| (þƿýðeƿ ȝeo) ȝāƿul scēal.       | <i>Whither the soul</i>                     |
| 3. Sýððan hƿeopƿān.             | <i>Shall afterwards roam,</i>               |
| (And) eāllē ðā ȝāƿtāȝ           | <i>And all the spirits</i>                  |
| 5. (Ðe) ƿon ȝōde hƿeopƿāð.      | <i>That depart in God.</i>                  |
| (Æƿteƿ) deað dæȝe.              | <i>After their death-day</i>                |
| 7. Dōmēr bīdāð.                 | <i>They will abide their judgement</i>      |
| (On) fædeƿ fæðme.               | <i>In their father's bosom.</i>             |
| 9. (Iȝ ȝeo) ƿonð ȝeȝceaf.       | <i>Their future condition</i>               |
| Dizol and dýpne                 | <i>Is hidden and secret.</i>                |
| 11. Drihten ana ƿat.            | <i>God alone knows it,</i>                  |
| Nepȝende fædeƿ.                 | <i>The preserving father !</i>              |
| 13. Næn eft cýmeð.              | <i>None again return</i>                    |
| Hīdeƿ under hƿoƿaȝ.             | <i>Hither to our houses,</i>                |
| 15. (Ðe þ) heƿ ƿon ȝoð.         | <i>That any truth</i>                       |
| Mannum ȝeȝce.                   | <i>May reveal to man,</i>                   |
| 17. (þƿýlc ȝý) meotodeȝ ȝeȝceaf | <i>About the nature of the Creator,</i>     |
| Síȝe ƿolca ȝeȝeta.              | <i>Or the people's habitations of glory</i> |
| 19. (Ðæƿ he) sýlfa ƿunað.       | <i>Which he himself inhabits.</i>           |

See Hickes's *Thes.*, vol. i. p. 208. Turner's *Ang.-Sax. Hist.*, vol. iii. p. 373.

“Here it is the 9th and 10th, the 11th and 12th, the 13th and 14th,



by this emphasis, before rhythm and other peculiarities of Anglo-Saxon poetry can be properly explained.

Emphasis is a perceptible stress of the voice laid upon

also the 15th and 16th, which agree according to the meaning ; but the 10th and 11th, the 12th and 13th, &c. which are connected by the letters of alliteration."

" Mr. Turner, in his *History of the Anglo-Saxons*, had no idea of alliteration as a distinguishing feature of Anglo-Saxon poetry, which he considers still undiscovered, or impossible to discover : thus he did not observe the alliteration in the Latin poems which he quotes, notwithstanding it is, in many places, very evident and regular. For example,

*Athelmum nam altissimum  
Cano atque clarissimum ;  
Summum satorem solia  
Sedet qui per æthralia, &c."*

Mr. Rask is here mistaken ; for on these verses Mr. Turner remarks, " This singular versification seems to be a peculiar alliteration." Book ix., ch. v., p. 409, in 8vo. The alliteration then was observed by Mr. Turner ; but because it was not perfectly regular and like the Anglo-Saxon, with that genuine candour which always accompanies true learning, he only says that it seems, &c.

Wanley long ago observed the similarity of Ælfric's Latin poetry to the Anglo-Saxon metre. (Wanley, p. 189.) The Rev. J. J. Conybeare, in the *Archæologia*, vol. xvii. p. 262, before quoting the words from Wanley, says, " This appears to be an attempt at rime, although the alliteration is, for the most part, preserved."

Olim hæc transtuli.	Juva me miserum.
Sicuti valui.	Meritis modicum.
Sed modo precibus.	Caream quo nævis.
Constrictus plenius.	Mihimet nocuis.
O Martine Sancte.	Castusque vivam.
Meritis præclare.	Nactus jam veniam. Wanley, p. 189.

Mr. Rask states further, that "alliteration is also combined with the ancient Latin verse. For example, with Adonic verse in the following :

Te homo laudet.	Non modo parva.
Alme creator.	Pars quia mundi est.
Pectore mente.	Sed tibi sancte.
Pacis amore.	Solus imago, &c.

" The alliteration is here evident, which proves that this was required in all poetry ; without which it would have lost its wonted peculiar sound for the Anglo-Saxons. One kind of alliteration which is found in these Latin poems, is worthy of remark. It does not make two lines correspond in sound, but gives to each line two or three allitera-

a syllable, or word, and it is therefore properly divided into syllabic emphasis, generally, but improperly, termed *accent*<sup>8</sup> and *verbal* or *sentential emphasis*, commonly denominated merely *emphasis*<sup>9</sup>.

On the present occasion it will only be necessary to show what is meant by syllabic emphasis, which, in Saxon and in all the modern languages of Gothic origin, holds the place of the Roman and Greek quantity. This emphasis is the superior energy with which at least, one syllable of a word is enunciated<sup>10</sup>, as, the first in *Ʒodnýrre*, *goodness*, and the last in *betwýx*, *betwixt*.

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tive letters without a *chief one*. For example, in the Epistles of Boniface.

*Nitharde nunc nigerrima.*

*Imi cosmi contagia.*

*Temne fauste Tartarea.*

*Hæc contra hunc supplicia, &c.*

This, however, is seldom accurately attended to in the pieces in which it occurs." See Rask's *Grammar*, p. 109—114.

<sup>8</sup> Accent, from *ad* (*to*) and *cantum* (*a song*), ought not to be used to denote the syllabic emphasis, or the particular stress which is laid upon a syllable in pronunciation; but to signify the tones of a dialect, as the Parisian or provincial accent. The acute accent points out an elevation of the voice, or a rising inflection; and the grave accent a depression, or a falling inflection. The accent most frequently used by the Saxons is said to have been the acute, which was to distinguish words of a doubtful meaning, as *Ʒod*, *good*; and *mán*, *evil*; to distinguish them from God and man. See some observations on accent in Rask's *Grammar*, p. 2 and 3. sect. 3.

<sup>9</sup> See Grant's *English Grammar*, p. 256. This is a valuable work, and deserves the particular attention of those who have a desire to understand the grammatical construction of the English language.

<sup>10</sup> Though the true pronunciation of a language like the Saxon, which is extant only in writing, can scarcely be discovered, some learned men from the analogy of other languages, have endeavoured to give rules for emphasis. Those words which the present English have taken directly from their Saxon ancestors, very probably had the same syllabic emphasis that we now give them. It has also been asserted by Mr. Rask (see *Grammar*, p. 3. and 118) that in Saxon the emphasis was *undoubtedly* on the first or chief syllable of the *root* in every word, and therefore the prefixed particles *Ʒe-*; *a-*; *be-*, &c. never have the emphasis. Compound words which consist of two substantives have the emphasis on the former. In compounds of two essential significant words the emphasis commonly falls on the former.

## OF RHYTHM.

11. Several emphatic syllables cannot be conveniently enunciated in succession ; there must be a syllable or two remiss or feeble after an emphasis. It appears, therefore, that in language emphasis and remission occur at certain intervals. On these depends rhythm, the vital principle both of speech and song <sup>11</sup>.

Any action or motion regularly repeated produces rhythm. When smiths are hammering with their sledges a certain regular return in their strokes produces rhythm <sup>12</sup>. Even in walking there is rhythm. The feet

<sup>11</sup> See Grant's *English Grammar*, p. 358, where the subject is more fully treated.

<sup>12</sup> “*ῥυθμός γίνεται μὲν καὶ ἐν συλλαβαῖς, γίνεται δὲ καὶ χωρὶς συλλαβῆς, καὶ γὰρ ἐν τῷ κροτῷ, κ.τ.λ.* RHYTHM exists both IN and WITHOUT syllables ; for it may be perceived in mere PULSATION or STRIKING. It is thus when we see smiths hammering with their sledges, we hear at the same time in their strokes a CERTAIN RHYTHM.” Longini Frag. iii. p. 162. and Harris's *Philological Inquiries*, part ii. chap. ii. p. 68.

Muratori in his Dissertation on Italian Poetry, has, I think, satisfactorily proved, (see *Antiquitates Italiæ Mediæ Ævi*, vol. iii. p. 664,) that there was a rude vulgar poetry among the ancients, which did not observe the laws of metre, but merely followed rhythm. Of this sort were the Fescennine and Saturnalian verses, which the regular poets spoke of with contempt, because void of all art and measure. His opinion, that this rhythmical poetry was the first poetry that appeared in Greece, and was abandoned by the men of genius, when the regular modes of metre were introduced, but still survived among the vulgar, appears to me to be very consistent with the few facts that remain on this subject. It has also been observed (see Grant's *English Grammar*), that a part of ancient classical poetry, particularly some of the choruses, the arrangement of which upon metrical principles has so much puzzled and divided our most distinguished metricians, was constructed with rather more regard to rhythm, or cadence, than to quantity. It has, indeed, been supposed by some, that metre is always subordinate to rhythm. “*Rhythmus, Hephæstione teste, metro potentior.*” (Bentley, *de Metris Terrentianis*.)

The rhythm of the classics meant, I believe, such a collocation of words as produced a sort of melody. The diction of *Ossian*, and *Milton's Paradise Lost*, are instances of modern rhythm without rime. So our Saxon ancestors frequently used a rhythm or a melodious collocation of words without rime. Indeed in all the ancient metres there is rhythm, because their great object was to suit musical melody.

come in contact with the ground at regular intervals. This will illustrate rhythm, as applied to language. When one foot <sup>13</sup> strikes the earth, a short time intervenes before the stroke is repeated with the other. Each step may be called emphasis, and the time intervening between the steps may be termed remission. Hence rhythm may be defined *periodical emphasis and remission*.

The Anglo-Saxons regulated their verse according to rhythm <sup>14</sup>. It is probable however, that in that uncul-

Metre is therefore rhythm produced by a peculiar and definite arrangement of syllables, according to their length.

Every collocation of words which produced on the ear a melodious effect, was a species of the ancient rhythm. Cicero labours much in his *Orator* to teach the Romans to place their words in this manner. His great anxiety to have the periods end with a verb of melodious cadence, had this object: hence he alters the sentence of Gracchus, "*Probos improbare qui improbos probet*," into "*Qui improbos probet, probos improbare*;" because *probos improbare* produced a rhythmical effect. (See his *Orator*.) Cicero was perhaps too minute on this subject. It is however certain, that, temperately used, this attention to rhythm gives to style a beauty of which modern authors are too negligent. Good sense or knowledge may as well be given with every additional charm, as without any. Turner in *Archæologia*, vol. xii. p. 198.

<sup>13</sup> Certain numbers of syllables are named feet by the Greeks and Romans, "because by their aid the voice steps along through the verse in a measured pace." Grant's *English Grammar*, p. 381.

<sup>14</sup> The Greeks and Romans regulated their verse by the length of syllables. A definite number of long and short syllables made a foot, and a verse consisted of a certain number of these feet. But the Anglo-Saxons modelled their verse by rhythm or metrical cadence. See p. 214 conclusion of note 2.

In defining rhythm, Bede says, "It is a modulated composition of words, not according to the laws of metre, but adapted in the number of its syllables to the judgment of the ear, as in the verses of our vulgar (or native) poets."

Metre is an artificial rule with modulation; rhythm is the modulation without the rule. For the most part you find, by a sort of chance, some rule in rhythm; yet this is not from an artificial government of the syllables, but because the sound and modulation lead to it. The vulgar poets effect this rustically; the skilful attain it by their skill: as,

*Rex eterne! Domine!*

*Rerum Creator omnium!*

*Qui eras ante secula!* Turner's *Anglo-Saxon History*, 8vo. vol. iii. p. 301 and 302.

tivated age they were not very fastidious as to the precise observation of the rhythmical canons. They were satisfied if the violations of them were not such as grossly to offend in singing or repetition.

The rhythm will easily be perceived by every one who reads the following lines :

Dohton , tīlian ,	<i>Should have thought to prepare</i>
Fylle on , fægum ,	<i>Their fill on corpses</i>
Uprig , feþena ,	<i>Hoary in his feathers</i>
Salopig , pada ,	<i>The willowed kite. Judith, p. 24.</i>

Popdum , heþizen ,	<i>With words should praise.</i>
Modum , lufien ,	<i>With minds should love.</i>
Heafod , ealra ,	<i>High head</i>
Heah , gerceafta ,	<i>Of all creatures.</i>
Frea , Ælmihtig ,	<i>Almighty God. Cæd. p. 1.</i>

12. Rhythm is also observed in the following specimen<sup>15</sup> taken from Wanley's *Catalogue of Anglo-Saxon Manuscripts*, p. 281. It is written in lines alternately Anglo-Saxon, and Latin, and runs thus :

Harað ur alyfed.	<i>Hath us given leave</i>
Lucif Auctop.	<i>The Author of life,</i>
Þæt pe motun hep.	<i>That we might here</i>
Meþwep.	<i>Deserve,</i>
God dædum begietan.	<i>By good deeds, to get</i>
Gaudia in cœlo.	<i>Joys in heaven ;</i>
Þæt pe motum.	<i>That we might</i>
Maxima pegna	<i>The greatest kingdoms</i>
Secan ⁊ gesittan.	<i>Seek, and sit in</i>
Sedibuf altif.	<i>The high seats ;</i>
Lifgan in lifre.	<i>To live in the mansion</i>
Lucif et pacif.	<i>Of light and peace ;</i>

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<sup>15</sup> This specimen forms the termination of a highly paraphrastic translation of the *Phœnix* of Lactantius, arranged according to the method of the Rev. J. J. Conybeare, M.A. late Professor of Poetry in the University of Oxford, and inserted in the *Archæologia*. See *Archæologia*, vol. xvii. for 1814. p. 257—274.

<i>Azan eapðinga</i>	<i>To gain pure</i>
<i>Alma lættitæ.</i>	<i>Habitations of joy ;</i>
<i>Bpucan blæð-ðaga.</i>	<i>To obtain daily fruit</i>
<i>Blandem et mittem.</i>	<i>Pleasant and ripe,</i>
<i>Geseon sigora fpean.</i>	<i>To see the Lord of glory</i>
<i>Sine fine.</i>	<i>Without end ;</i>
<i>And him lof ƿingan.</i>	<i>And to him praise to sing</i>
<i>Laude ƿepenni</i>	<i>With eternal praise,</i>
<i>Eaðge mið Englum.</i>	<i>Happy amidst the Angels.</i>
<i>Alleluia.</i>	<i>Hallelujah.</i>

It will be immediately perceived, that such of these Latin verses, as are at all consonant to the rules of prosody<sup>16</sup> belong either to the Trochaic or Dactylic species,

<sup>16</sup> Rask's system, though formed upon the same principle, differs in some particulars : he says, the length of lines in verse is not here so accurately defined, as in Latin by means of feet ; the only thing which in Anglo-Saxon has any influence over metre, seems, as in Icelandic, to be *the long or emphatic syllables*, which are emphatical in the context ; each of these is readily accompanied by *one or two* short syllables, and sometimes more, if the natural cadence of the words in reading admits of their being pronounced short. These long and short syllables do not appear to be arranged according to any rules, except those which are dictated by the ear and cadence of the verse ; but two or more accented syllables seldom occur alone, without being accompanied by some short ones. (see chap. iii. note 18.) The metrical complement is not to be reckoned with the proper measure of verse in Saxon, any more than in Icelandic. It is regarded merely as a species of prelude or overture, which is gone over as hastily as possible. In this reckoning, that which stands before the first assistant letter in the first line is to be regarded as the metrical complement. This holds good at least respecting the construction of the species of verse of which we have hitherto seen examples, and which seems to be the only one which is given in Anglo-Saxon poetry. We shall here make use of part of what was quoted in Alliteration, note 7.—thus :

1. Meotod ana ƿar.  
(Byðen ƿeo) sǣpūl, scēal.
3. Sƿððān, hƿēopƿān,  
(And) eallē ðā, gārtār, .
5. (Ðe) fōp gōðe, hƿēopfāð,  
(Æfter) dēað, dāgē  
Dōmēr biðāð.

In 2nd line we find first *hƿēop ƿeo*, as the metrical complement ;

that is have the first syllable emphatic, with one or two short syllables following, and consist each of two feet. Those which are not reducible to this standard seem yet to be written in imitation of it, with the substitution of emphasis for quantity, as was common in the Latin poetry of the middle ages. Thus "*Sine, fine*" may be considered as equivalent to a Trochaic line; "*Blandam et, mittem*" to an Adoniac, and "*Alma læ titiæ*" to a Dactylic: or, to speak more in accordance with the preliminary remarks, these lines have the rhythm, or periodical emphasis and remission, recurring every second or third syllable. It is a metre of this kind to which I would refer the Anglo-Saxon verses; in which, as in all modern languages of Gothic origin, emphasis holds the place of quantity. They will be found to consist, for the most part, of feet of *two or three syllables each*, having the *emphasis on the first*; and, therefore, analogous to the Trochee (˘ˉ) or dactyl (˘˘ˉ), and sometimes to the spondee (ˉˉ) of classic metre.

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next *japul jceal*, which make three syllables, of which only the first and last are long: the middle one, *ul*, is unemphatic or short, and only serves to facilitate the connexion between the long ones. The third line has no metrical complement, but immediately begins with a long syllable, and then follows a short one, and then a long and a short one: and thus this line contains two long syllables. The fourth has no proper metrical complement, because there is only an auxiliary letter, except we also would give this name to what, in such cases, precedes the first accented syllable: but whatever be the name by which it is called, it is evident that *and* is the prelude, and that the verse first properly begins with *ealle þa*, which is one long with two short: then follows *gættar*, one long and one short: so this also has two long. The fifth has first *þe*, for a metrical complement; the remainder is formed as the third. In the sixth *æfter* is the metrical complement: then follow two long ones; the last of which is accompanied by one short, which is the reverse of the construction of the second. The seventh is formed just as the third. From this it appears, that however unlike these lines seem to be in their structure, still they are all formed after one rule, viz. *they have all two long syllables, which must be followed by at least one short syllable, besides the metrical complement, which may at pleasure be introduced or omitted.* See Rask, p. 111—113. § 4.

In the preceding specimen "*pæt pē, mōtūm*" evidently consists of two trochees, or a spondee and a trochee; "*Eādǣgē mīð, Eñglūm,*" of a dactyl and a trochee; "*Sēcān, ānd gē, rīttān,*" of three trochees.

13. This appears to have been the fundamental principle of the Saxon metrical system. Variety was produced, and the labour of versification diminished, by admitting lines of different lengths, and frequently by the addition of a syllable extraordinary, either at the commencement or termination of the verse; a circumstance which we find repeatedly occurring in our own poetry, without any such violation of cadence, as to alter the character of the metre. An additional syllable at the commencement of the verse is less common than one at the end: it may, however, be traced in the following instances:

*Du eapt, hæle þa, helm.  
 And| heopen, deman.  
 Engla, oþðruman.  
 And| eorðan tudor.*

*Cædmon, p. 105. 7.*

14. An additional syllable at the end of the verse, is much more common. In the following, and some similar lines, there appears to be an additional syllable both at the commencement and termination.

*Bi, folden on, ferþe  
 Summæg, fingnum, pæl.*

15. Lines of three syllables sometimes occur<sup>17</sup>. In

<sup>17</sup> A line sometimes consists of a single word. Of Enoch it is said,  
*Nalef deaðe ypealt      He died not*  
*Mīddānzēapdēs,      A natural death*  
*(Spa heþ) mēn dōð      As here men do. Cæd. 28. 15.*

Here *Mīddanzeapdēs* constitutes a whole line of verse; and this is perfectly right: for the word contains two long syllables, *mīdd* and *zeapð*; which are followed by two short ones, *an* and *ēs*. The second line has *þa heþ* for a metrical complement; afterwards, *men*, which contains the chief letter *m*, and *dōð*, which are both long. It does not



this case the emphasis might probably be so strongly marked as to render the odd syllable equivalent to two.

Læp̄er , r̄p̄r̄æc

Āl̄, mīghtne

Tīp̄ , pelgade

Blæð , blīr̄gade

T̄reop , þ̄r̄æg

Īr to , t̄r̄æg.

16. A line even of two syllables is occasionally found, but if both these were strongly emphatic, the verse would not offend against the general rhythm.

Fah , p̄ȳpm.

#### OF RIME.

17. Rime<sup>18</sup> is the correspondence of the last sound of one verse, to the last sound, or syllable, of another.

In very early times<sup>19</sup> at least long before the introduc-

require any short one, as it has a dissyllable, filling up the metre, preceding it. Another single-worded verse concerning Solomon: viz.

Getimbr̄ede He built

tempel gode God a temple.

This contains a defect: for *getimbr̄ede* has only one long syllable, that is *tim*, which is insufficient, though the line has altogether four syllables, which are the usual number. Rask's *Saxon Grammar*, 118, and 119, § 7.

<sup>18</sup> For the derivation of the word Rime, see Todd's *Johnson*; and for a most learned and satisfactory inquiry respecting the early use of Rime, by Sharon Turner, Esq. F.A.S. see *Archæologia*, vol. xiv. p. 168—204.

<sup>19</sup> It is probable that both alliteration and rime have been made use of by the Anglo-Saxons and other German nations from the earliest times. What regards concluding rimes seems decidedly certain: for the Anglo-Saxon poets,—as Aldhelm A.D. 709; Boniface A.D. 754; Venerable Bede A.D. 735; Alcuin, and others,—have left behind them Latin poems in rime, which presupposes that this species of versification was anterior, and commonly known in their time. None of Aldhelm's vernacular poetry has survived: but Mr. Turner gives the following as a specimen of his Latin versi-

tion of Christianity,—Rime was used as an occasional ornament in Northern poetry<sup>20</sup>. The Saxon poets some-

fication, not formed on quantity, but consisting of eight syllables in every line, with a peculiar alliteration and concluding rimes :

Summum satorem solia  
Sedet qui per æthralia  
Cuncta cernens cacumine  
Cælorum summo lumine—

Bede occasionally constructed his Latin hexameters in such a manner as to have a word in the middle rime with one at the end, which seems to be a peculiar rime, but it shows at least the antiquity and generality of concluding rimes; which must have been long in use before this peculiarity could arise.

Qui constat denis, annis simul atque novenis.

Bedæ Opera, t. i. p. 485.

<sup>20</sup> In the Cimbric, Cimbro-Gothic, or old Icelandic,—a dialect of the ancient Gothic or Teutonic, and of near affinity with the Anglo-Saxon,—we find the system of rime brought to great perfection. The following extract is taken from the poem of Egill, an Icelandic Scald; though it consists of 18 stanzas, we are assured it was sung extempore by the author, in praise of Eric Bladox, a Danish king in Northumberland, by which Egill obtained the pardon of the exasperated king. (See *Five Pieces of Runic Poetry* translated from the Icelandic language by Bishop Percy, for the whole in the Roman character and an English translation; and *RUNIC A, seu Danica Literatura Antiquissima*, &c. *Opera Olai Wormii*, p. 228, for the whole in Runic and Roman characters, with a Latin translation and notes. In modern characters this stanza is as follows: the literal English version will show how nearly the two languages approach each other. See Dr. Whittaker's *Introduction to the Vision of William, concerning Peirs Plouhman*, p. ix. 4to, 1813.

Vestur com eg um ver	<i>Westward came I in spring,</i>
Enn eg Vidris ber	<i>And I Odin's bare</i>
Munstrindar mar	<i>Memory's regions sea</i>
So er mitt offar	<i>So is my off-fare.</i>
Dro eg eik a flot	<i>Drew I oak afloat,</i>
Vid isabrot	<i>With ice ybroke.</i>
Hlod eg maerdar lut	<i>Lade I verses' lot</i>
Minis knariar skut.	<i>Memory's murmuring bark.</i>

Bishop Percy translates this stanza:—"I came by sea from the west. I bring in my bosom the gift of Odin. Thus was my passage:—I launched into the ocean in ships of Iceland: my mind is deep laden with the songs of the Gods." Mallet's *Northern Antiquities*, vol. ii. p. 319, 8vo, Edinb. 1809.

times superadded the ornament of Rime to that of Alliteration. The following is an example<sup>21</sup> in which the Alliteration is denoted by the Italic letters:—It is taken from a description of the island which the phoenix was supposed to inhabit. This island had

Ne <i>f</i> orfter <i>f</i> ær̥t	<i>Not winter's frost</i>
Ne <i>f</i> ýner blær̥t.	<i>Not fire's blast</i>
Ne <i>h</i> ægler <i>h</i> ry̥pe.	<i>Not hail's fall</i>
Ne <i>h</i> rim̥es <i>ð</i> ry̥pe.	<i>Not rime's dryness (stiffness)</i>
Ne sunnan hætu.	<i>Not sun's heat</i>
Ne sin calðu	<i>Not hurtful cold</i>
Ne <i>w</i> aþm <i>w</i> eðeþ.	<i>Not warm (sultry) weather</i>
Ne <i>w</i> inter ȝcup.	<i>Not winter shower.</i>

#### INVERSION AND TRANSITION.

18. Even in prose, the Anglo-Saxon language will allow some liberty in the collocation of the nouns, pronouns, &c. without any ambiguity; because their terminations show by what words they are governed, or to which they refer. In the poetic construction of sentences there is, however, much more liberty; for the position of the words is thrown out of the general prose order, by a wilful inversion. Of this inversion every quoted specimen of poetry will give evidence; only one very short example will, therefore, be here quoted.

Se *u*r *l*if forȝeaf. *He us life gave.*

The natural prose order would be

Se forȝeaf *u*r *l*if. *He gave us life.*

The regular course of the subject is frequently inter-

<sup>21</sup> In a note (see *Archæologia*, vol. xvii. p. 195) the Rev. J. J. Conybeare, the learned professor, says: "It will be immediately perceived that in this passage the author has, besides the usual alliteration which is still carefully observed, adopted the additional ornament of rhyme, a circumstance by no means of common occurrence in Anglo-Saxon poetry. Mr. Turner has adduced a few examples of it; but I know of no source which would afford so many or of such length, as the

rupted by violent and abrupt transitions.—Instances of this may be seen in almost every Anglo-Saxon poem.

#### THE OMISSION OF PARTICLES.

19. Another prevailing feature in the diction of the Anglo-Saxon poetry is the omission of the particles, which contribute to express our meaning distinctly, and to make it more clearly understood. This will be illustrated by the difference observable between the prose and poetry in King Alfred's translation of Boethius. Where the prose says

*Du þe on þam ecan yetle ricraft.*  
*Thou who on the eternal seat reignest.* Boet. p. 4. l. 22.

The poetry of the same passage is  
*Du on heahyetle. Thou on high seat*  
*Ecum ricraft. Eternal reignest.* Boet. p. 153.

Here the connecting and explaining particles *þe* and *þam* are omitted.

Again the prose phrase "Thou that on the seat" is expressed in poetry "Thou on seat."

Cædmon's little fragment of the song, quoted to illustrate periphrasis, (2l. p. 232.) has no particles in the Saxon. It will also be generally remarked that Anglo-Saxon poems are very defective in discriminating and explanatory particles; and, in consequence of their absence, there is much difficulty and obscurity in the construction of their poetry.

#### OF THEIR SHORT PHRASES.

20. In prose and cultivated poetry every conception of the author is clearly expressed; but in uncultivated poetry, and in Anglo-Saxon, we have most commonly abrupt and imperfect hints, and short exclamations, in-

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Exeter MS. The latter part of the volume contains one poem entirely written in rime, with the alliteration also preserved throughout. Instances of the same kind occur in the Icelandic poetry. See Note <sup>22</sup>.

stead of regular description or narration. This will be abundantly manifest in all the poetical quotations in this work. But that their poetry endeavours to express the same idea in fewer words than prose, may be made apparent by one instance. The phrase in Alfred's prose—"Ɔpa deð eac Ƴe mona mið hiƳ blaƳan leohte þæt þa beoƳhtan ƳteoƳpan ðunniap on þam heoƳone" (Boet. ch. iv. p. 4, l. 28.) "*So doth the moon with his pale light, that the bright stars he obscures in the heavens,*"—is expressed in his poetry thus :

Blacum leohte. *With pale light,*  
 BeoƳhte ƳteoƳpan. *Bright stars,*  
 Mon a gemetƳað. *Moon lesseneth.* Boet. p. 153, l. 12.

Even when the same idea is multiplied by the periphrasis, the rest of the sentence is not extended either in meaning or expression. One word or epithet is played upon by a repetition of synonymous expressions, but the meaning of the sentence is not increased by them.

#### OF PERIPHRAISIS.

21. Another peculiarity of the Anglo-Saxon poetry is considered by Mr. Turner to consist in Periphrasis, or in the use of many words to express the sense of one.

In all Anglo-Saxon poetry, paraphrastical amplifications will be found to abound. The following fragment, which is adduced as an illustration of it, is part of a song of the ancient Cædmon<sup>22</sup>, which he made on waking in

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<sup>22</sup> This is the most ancient piece of Anglo-Saxon poetry which we possess. It was written by Cædmon, a monk who accustomed himself late in life to write religious poetry. He died A.D. 680. This song was inserted (see Introduction, p. 17, sect. 9) by king Alfred, in his translation of Bede's *Ecclesiastical History*, from the Latin into Anglo-Saxon. Our venerable king does not say with Bede. "*Hic est sensus,*" (Smith's *Bede*, p. 171) but expressly, "*Ɔpa endebƳpð-neƳƳe ðiƳ iƳ, their order is this.*" (*Ibid.* p. 597.) See Turner's *History of the Anglo-Saxons*, for an account of Bede's learning, vol. iii. p. 439 ; his works, vol. iii. p. 438 ; his death, vol. iii. p. 441.

at stall of oxen which he was appointed to guard during the night :

Nu we sceolan heþigean	Now we should praise
Heaƿon riceƿ peapd :	The Guardian of the heavenly kingdom :
Metodeƿ mihte,	The mighty Creator,
And hiƿ mod geþanc,	And the thoughts of his mind,
Weoƿc wuldon ƿædeƿ !	Glorious father of his works !
Sƿa he wuldoneƿ gehƿæƿ	As he of every glory
Ece drihten !	Eternal Lord !
Oƿd onſcealde ;	Established the beginning ;
De æƿeƿt geƿcop	So he first shaped
Eorþan beapnum,	The earth for the children of men,
Heoƿon to ƿoƿe.	And the heavens for its canopy.
Haliz ƿeƿppend !	Holy Creator !
Ða miððan gearð,	The middle region,
Moncƿnney peapd	The Guardian of mankind,
Ece drihtne	The Eternal Lord,
Æfter teode	Afterwards made
Fisum folðan ;	The ground for men,
Frea ælmihtiz !	Almighty Ruler !
Smith's <i>Bede</i> , book iv. ch. xxiv. p. 597	Turner's <i>Ang.-Sax. Hist.</i> 8vo, vol. iii. p. 303.

In these eighteen lines the periphrasis is peculiarly evident. Eight lines are occupied by so many phrases to express the Deity. These repetitions are very abruptly introduced : sometimes they come in like so many interjections :

The guardian of the heavenly kingdom,  
The mighty Creator—  
Glorious father of his works !—  
Eternal Lord !—  
Holy Creator !  
The Guardian of mankind,  
The Eternal Lord—  
Almighty Ruler !

Three more of the lines are used for the periphrasis, of the first making the world :

He established the beginning ;  
He first shaped—  
He afterwards made—

Three more lines are employed to express the earth, as often by a periphrasis :

The earth for the children of men—

The middle region—

The ground for men—

Out of eighteen lines, the periphrasis occupies fourteen ; and in so many lines only conveys three ideas : and all that the eighteen lines express is simply the first verse of the Book of Genesis : “ In the beginning God created the heavens and the earth.”

It may, however, be questioned whether the term periphrasis justly expresses the sort of amplification by which the Anglo-Saxon poetry is characterized, and which may perhaps be referred to the subsequent head of Parallelism.

#### OF METAPHORS.

22. A *Metaphor* is a simile *without* a formal comparison. If we say “ He is *like* a pillar,” we use a simile ; but if we leave out the word of resemblance, and say “ He is a *pillar*,” (*i. e.* support,) we speak metaphorically. The periphrasis of the Anglo-Saxons is always mingled with metaphors.

A remarkable instance of periphrasis and metaphor will be found in Cædmon’s description of the Deluge.

He calls the ark

The ship,  
The sea-house,  
The greatest of watery  
chambers,  
The ark,  
The great sea-house,  
The high mansion,  
The holy wood,  
The house,  
The great sea-chest,  
The greatest of treasure-  
houses,

The vehicle,  
The mansion,  
The house of the deep,  
The palace of the ocean,  
The cave,  
The wooden fortress,  
The floor of the waves,  
The receptacle of Noah,  
The moving roof,  
The feasting house,  
The bosom of the vessel,  
The nailed building,

The ark of Noah,	The building of the waves,
The vehicle of the ark,	The foaming ship,
The happiest mansion,	The happy receptacle.

## OF PARALLELISM.

23. Parallelism is the last characteristic feature that we shall mention in the diction and composition of Anglo-Saxon poetry.

Parallelism repeats in the second member, but in a varied manner, the same or very nearly the same sense that has been expressed in the former member of the sentence. When a proposition is delivered in one line, and a second is subjoined to it, equivalent or contrasted with it in sense, they may be called parallel lines. These are very apparent in the sacred poetry of the Hebrews<sup>23</sup>:

<sup>23</sup> The Hebrew poets do not make their verse consist of certain feet, like the Greeks and Latins, nor of the number of syllables perfect or imperfect, according to the form of the modern verse which the Jews make use of, and which is borrowed from the Arabians, as Michaelis supposed, but in a rhythmus of things; that is, the Subject, and the Predicate, and their adjuncts in every sentence and proposition. They plainly appear to have studied to throw the corresponding lines of the same distich into the same form of construction, and still more into an identity, opposition, or a general conformity of sense: thus there is a relation of one line to another, which arises from a correspondence of terms, and from the form of construction; from whence results a rhythmus of propositions, and a harmony of sentences.

This peculiar conformation of sentences,—short, concise, with frequent pauses and regular intervals, divided into pairs, for the most part, of corresponding lines,—is the most evident characteristic now remaining of poetry among the Hebrews, as distinguished from prose. See Lowth's *Prelim. Diss. to Isaiah*; *De Sacra Poësi Hæbr. Prælectiones*; and *Meor Enajim*, by Rabbi Azarias.

A learned German (Dr. Bellermann) published a work in 1813 on Hebrew Poetry, in which he maintains that he has discovered not only rime in Hebrew verse, but measures not more irregular than the Iambics of Plautus and Terence. De Wette censures him for having gone too far, but admits that he has pointed out many evident concurrences of rhythm.



many instances might be adduced, but the following will be sufficient.

Blessed is the man that feareth Jehovah ;  
That greatly delighteth in his commandments.

Ps. cxii. 1.

Let the wicked forsake his way ;  
And the unrighteous man his thoughts :  
And let him return to Jehovah, and he will compassionate him ;  
And unto our God, for he aboundeth in forgiveness.  
Isaiah lv. 6 and 7.

This peculiarity of construction also occurs so frequently in the poetical remains of the Anglo-Saxons, that it must arise from design<sup>24</sup> ; and, therefore, it deserves the attention of all who desire to know the characteristic marks of the Saxon poetry.

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<sup>24</sup> The Rev. J. J. Conybeare remarks further, that in the Anglo-Saxon this species of apposition is uniformly adopted, and carried to too great an extent to be attributed to mere chance. Whether it constituted a part of their original poetical mechanism, or whether it was adopted, with some little modification, from the style of those sacred poems in which it forms so prominent a feature, is a question to which it would perhaps be difficult to give even a plausible answer. As far as my own observation has gone, it appears to be most frequently used in those poems, the subjects of which are drawn from Scripture. It might also perhaps be questioned by some, whether the rhythmical system itself was originally the property of our Northern ancestors, or whether it was constructed by them (after their conversion to Christianity, and consequent acquaintance with the general literature of the age), in imitation of the shorter trochaic and dactylic metres of the later classical and ecclesiastical poets ; the authors most likely to have furnished the writers upon moral and religious topics with favourite models. The resemblance between these and the Anglo-Saxon poems in point of rhythm, is certainly very considerable ; but there is yet little reason to suppose it the effect of imitation. The same metrical system is certainly to be traced through the whole of that singular poem the *Voluspa*, which, if we can rely upon the authority of the Northern editors of their own national poetry, is the earliest composition extant in the Icelandic, and was written before the con-

In most of the examples found in the Scriptures, there is a parallelism of the verb as well as of the other parts of the sentence; and the clauses are frequently connected by a conjunction, circumstances seldom observable in the parallelism of Anglo-Saxon writers. In the following specimens, the corresponding lines are marked with the same letters.

a. Ðe ƿ mæƿna ƿƿeð	<i>He is in power abundant,</i>
a. Ðeaƿoð eaƿna heah ƿeƿceapra.	<i>High head of all creatures,</i>
a. ƿƿea ælmihtig.	<i>Almighty Lord !</i>
b. Næƿ him ƿƿuma æƿƿe	<i>There was not to him ever beginning,</i>
b. Oƿ ƿeƿoðen	<i>Nor origin made ;</i>
c. Ne nu ende cymþ.	<i>Nor now end cometh.</i>
c. Eccean ðƿihtneƿ.	<i>Eternal Lord !</i>
Cæd. p. 1. l. 2.	Turner's <i>A.S. Hist.</i> 8vo, v. iii. p. 356.

a. Ðe ƿeƿ bold ƿebýlð	<i>For thee was a house built</i>
b. Eƿ þu ƿbopen ƿeƿe	<i>Ere thou wert born,</i>
a. Ðe ƿeƿ mołð ƿmýnt	<i>For thee was a mould shapen</i>
b. Eƿ þu oƿ moðeƿ come.	<i>Ere thou of (thy) mother camest.</i>
M.S. Bodl. 343.	Conybeare. <i>Archæologia</i> , vol. xvii. p. 174.

Mr. Conybeare says, " One paragraph in Cædmon's description of the deluge may be rendered line for line, and almost word for word, thus,

a. Ða ƿemunde Goð.	<i>Bethought him then our God</i>
b. Weƿe lƿende.	<i>Of him that ploughed the wae,</i>
a. Siƿoƿa ƿalðenð.	<i>The gracious Lord of hosts</i>
b. Sunu Lamecheƿ.	<i>Of Lamech's pious son.</i>
c. And ealle þa ƿoƿe.	<i>And of each living soul</i>
c. Ðe he ƿið ƿæƿne belcæc	<i>He sav'd amid the floods,</i>
a. Liƿeƿ leoht ƿƿuma.	<i>All glorious fount of life,</i>
c. On liðeƿ boƿme.	<i>High o'er the deep abyss.</i>
Cæd. p. 32. l. 15.	<i>Archæologia</i> , vol. xvii. p. 270.

version of that people to Christianity, and consequently while they were yet ignorant of the models above alluded to.

In most cases poems were probably composed for the instruction and use of unlettered persons ; their authors would therefore hardly go out of their way to choose a metre to which the individuals were unaccustomed, whom they chiefly expected to reap the benefit of their pious labours. *Archæologia*, vol. xvii. p. 270.

## CHAPTER III.

THE DIVISION OF THE ANGLO-SAXON POETRY, AND  
THEIR DIFFERENT SPECIES OF VERSE.

24. Saxon poetry<sup>1</sup> may be divided into three heads:—songs or ballads; the lengthened narrative poems or romances; and that miscellaneous kind which may be termed lyric. One measure (explained in chap. ii. sect. 12. and also in note <sup>16</sup>) seems, however, to prevail in all Saxon poetry.

## OF THE SAXON SONGS OR BALLADS.

25. Our ancestors had popular songs on the actions of their favourite leaders, and on other subjects that attracted common attention. In the oldest Saxon songs, poetry is seen in its rudest form, before the art of narration was understood. The metre of these primitive songs will be found to be similar to that described in the last Chapter.

As an example we may quote a few lines of the Saxon song on king Athelstan's victory: though written about A.D. 938, in what may be considered the Danish period, it is in pure Saxon,

Deƿ Æþelſtan cýning.	<i>Here Ethelstan king,</i>
Eopla ðrihten.	<i>Of earls the lord,</i>
Beopna beah-zyra.	<i>The shield-giver of the nobles,</i>

<sup>1</sup> Mr. Turner's division is here followed. Rask says, the different species of Icelandic verse are rightly referred to three grand classes, according to the rime and the other peculiarities. The 1st species:—the language of song, or perhaps more rightly narrative verse, has merely *alliteration*. The 2nd:—heroic verse, has also *alliteration*, and *greater strictness of metre*. The 3rd:—popular verse, has also concluding rimes.

But these head classes are divided again into many sub-species, chiefly according to the number of the long syllables.

This also may be safely made use of relative to the Anglo-Saxon art of poetry. Rask's *Grammar*, p. 117. § 6.

And his brōþor eac	<i>And his brother also,</i>
Eaðmund æþeling.	<i>Edmund the prince,</i>
Ealdor langne tȳp.	<i>The elder! a lasting victory</i>
GeslohƷon æt secce.	<i>Won by slaughter in battle</i>
Speorða ecƷum.	<i>With the edges of swords</i>
Ymbe Brunan-buph.	<i>Near Brunan-burh.</i>

See the remainder of this song in the Praxis.

26. These old Saxon songs had none of the striking traits of description which are so interesting in the ballads of a subsequent age. The laboured metaphor, the endless periphrasis, the violent inversion, and the abrupt transition, were the great features of the Saxon poetry. While these continued prevalent and popular, it was impossible that the genuine ballad could have appeared. From the decline of the old poetry, the popular ballad seems to have taken its origin. It probably arose from more homely poets, the ambulatory glee-men, who could not bend language into that difficult and artificial strain, which the genius of the Anglo-Saxon bard was educated to use. Tales narrated in verse by these glee-men, were more intelligible than the pompous songs of the regular poets, and far more interesting to the people. In time they gained admission into the hall and the palace; and the harsh obscure style of the old Saxon poetry began to be unpopular: being still more disregarded after the Norman Conquest, it was at length entirely superseded by the ballad.

27. The popular ballad is said\* to have lines of equal or nearly equal length, and the metre more regular. A curious fragment of a ballad composed by Canute the Great, still remains: in this we have a specimen of the measure which this kind of poetry had attained about

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\* Mr. Rask affirms that popular verse usually consists of lines regularly moulded, of equal length, with alternate long and short syllables, after the number of the long (2, 3, 4). This is divided into several kinds; the shortest only have the metrical complement, but all are distinguished by concluding rimes. *Grammar*, sect. 13.

A.D. 1017. As he was sailing by the abbey in the isle of Ely, he heard the monks chaunting, and was so struck with the sweetness of the melody, that he composed a little Saxon ballad on the occasion, which began thus :

ƷeƷie Ʒungen Ʒe munecheƷ binnen Ely,  
 Tha Enut ching neudeƷ by ;  
 RopeƷ, EnihƷer, noeƷ Ʒe land,  
 And heƷe pe Ʒer munecheƷ ranƷ.  
*Merry sang the monks in Ely,  
 When Canute the king was sailing by ;  
 "Row, ye knights, near the land,  
 And let us hear these monks' song."*

28. In more recent language<sup>3</sup>, soon after the Conquest, alliteration was generally discontinued ; and instead of it there is a more uniform metre, and sometimes in every other line concluding rimes. The following is an example from Hickes's *Ling. Vet. Septent. Thes.* vol. i. p. 222.

Ʒe pot hƷet ƷencheƷ and hƷet doƷ,  
 Alle quike ƷihƷe<sup>4</sup>  
 NƷƷ no loueƷd ƷƷich ƷƷ EƷƷƷ,<sup>5</sup>  
 Ne no king ƷƷich ƷƷ DƷihƷe.

*He knoweth what all living creatures  
 Think, and what (they) do.  
 No lord is such (as) is Christ,  
 No king such (as) is the Lord.*

Ʒeuene<sup>6</sup> Ʒ eƷƷe Ʒ all Ʒat ƷƷ,  
 Biloken<sup>7</sup> ƷƷ on hƷƷ honde.  
 Ʒe deƷ all Ʒ hƷƷ Ʒille ƷƷ,  
 On Ʒea and ec<sup>8</sup> on londe.

<sup>3</sup> See Rask's *Grammar*, p. 128. and Introduction to Todd's *Johnson*, p. xxxix.

<sup>4</sup> In pure Saxon it would be calle cƷice ƷihƷa (omnia animalia) or all living creatures.

<sup>5</sup> LoueƷd is for ƷlaƷoƷd, Lord; and ƷƷich, for ƷƷilce, such.

<sup>6</sup> Ʒeuene, for heoƷon, heaven.

<sup>7</sup> Biloken, for belocen, from belucan, to lock up. See Irregular Verbs, sect. 99, p. 176.

<sup>8</sup> Ec, for eac, also.

*Heaven and earth and all that is,  
Is locked up in his hand.  
He doth all that his will is,  
In sea and also in land.*

De piteð Ʒ pialdeð<sup>9</sup> alle þing,  
De Ʒscop<sup>10</sup> alle Ʒcæpte.  
De Ʒnohte Ʒif on þer Ʒae,  
And ƷorƷeleƷ<sup>11</sup> on þar leŷte.  
*He knoweth and wieldeth all things,  
He created all creatures.  
He formed fish in the sea,  
And fowls in the air.*

De Ʒf opð albuten opðe,  
And ende albuten ende.  
De one Ʒf eupe<sup>12</sup> on eche Ʒteðe.  
Þende Ʒer þu þende.  
*He is beginning without beginning,  
And end without end.  
He is ever one in every place,  
Turn wherever thou turn.*

#### OF THE ANGLO-SAXON LENGTHENED NARRATIVE POEMS OR ROMANCES.

29. The epic or heroic poems of antiquity seem to be the legitimate parents of all the narrative poetry of Europe<sup>13</sup>. The Greeks communicated a knowledge

<sup>9</sup> Pialdeð, for pealdeð, from pealdan, to command, rule, wield, &c.

<sup>10</sup> Ʒscop, for, ƷeƷcop, from ƷeƷceapan, to create. Scæpte, from Ʒceapt or ƷeƷceapt, a creature.

<sup>11</sup> ƷorƷeleƷ, for ƷuƷelay, from ƷuƷel, a fowl. Leŷte, for lƷŷte, the dative case of lƷŷt, the air.

<sup>12</sup> Eupe, for æƷpe, ever. Eche, for ælcepe, the dative case of ælc, each, every one.

<sup>13</sup> Rask is of a different opinion. He says, "A remark which I owe to Professor Fin Magnusen, has indubitably far greater scientific worth and truth; namely, that the Gothic national narrative verse seems to have been the foundation of the Greek hexameters. It is allowed, indeed, that hexameter verse is the most ancient national

of this species of composition to the Romans : and their Roman epic poetry established a taste for narrative poems

poetry of the Thracians, as narrative verse is of the Goths. If we regard the arrangement itself, the similarity is highly probable ; for the hexameter seems merely to be a certain, and very trifling, modification of the more unfettered, and probably more ancient form which the narrative verse exhibits. As an example, I will arrange some Greek and Latin hexameters after the rules for narrative verse.

- |                          |                        |
|--------------------------|------------------------|
| Τὴν μὲν γὰρ              | 10. ἀθανάτοι·          |
| 2. κακότητα καὶ ἰλαδὸν   | μακρὸς δὲ καὶ ὀρθίος   |
| ἐστὶν ἔλκεσθαι           | 12. οἶμος ἐπ' αὐτήν,   |
| 4. ῥήϊδι' ὡς·            | καὶ τρήχους            |
| λεῖπ' ὁδὸς               | 14. τὸ πρῶτον· ἐπὶ δ'  |
| 6. μάλα δ' ἐγγυθὶ ναιεῖ. | εἰς ἀκρὸν ἰχθῆαι.      |
| Τῆς δ' ἀρετῆς            | 16. ῥήϊδι' ὡς          |
| 8. ἰδρωτὰ θεοὶ           | ἐπεὶ πελαγεῖ,          |
| προπαροῖεν ἐθῆκαν        | 18. χαλεπὴ περ εὐεσσα. |
- EPG. ἢ HMEP. α. 284.

- |                    |                                   |
|--------------------|-----------------------------------|
| Arma, virumque     | 10. vi superum,                   |
| 2. cano, Trojæ     | sævæ memorem                      |
| qui primus ab pris | 12. Junonis ob iram.              |
| 4. Italiâ,         | Multa quoque                      |
| fato profugus,     | 14. et bello passus,              |
| 6. Lavinaque venit | dum conderet urbem,               |
| littora : multum   | 16. inferretque                   |
| 8. ille et terris  | deos Latio,                       |
| jactatus et alto,  | 18. genus unde Latinum. Æn. I. 1. |

This decomposition produces the Gothic narrative verse so completely, that in these 18 verses of Hesiod and Virgil, there is not a single deviation, or defect in the rules of narrative verse ; but the whole reads quite as fluently after the language of song, as after the construction of hexameters. We find here, as in Anglo-Saxon and Icelandic, some verses composed of one word, and some of many. For example, in the 4th and 11th line of the Greek, and the 16th and 3rd of the Latin. We also commonly find four or five syllables, and sometimes seven or eight. For example, in the 9th and 2nd lines of the Greek, and the 18th of the Latin. Still this is only a secondary consideration, for these agree in the essential construction. In every line we have two long syllables, or pauses for the voice, every one of which has usually one, and sometimes two, short ones following ; still, more than one is not required. \* For example, in the first line τὴν is long, then follows μὲν, which is short ; γὰρ, on the contrary, has no short syllable following. In line 7th τῆς is long, and has two short ones after it, but the

in France, Spain, Italy, Britain, and wherever the Roman language was known. The constructing and carrying on of an epic fable was thus conveyed to the Anglo-Saxons, as well as to the Franks and Goths.

30. The first imitations of the epic poems of antiquity were in Latin, by ecclesiastics, who well knew the language, and frequently loved its poetry. The clergy, from their learning, would be the best skilled in the art of narration; they were, therefore, most probably the first<sup>14</sup> who composed narrative poems. Men afterwards arose, who cultivated poetry in their native tongue, as well as in the Latin language; and, therefore, we have long Saxon narrative poems, or metrical romances, full of fancy, which seem to be justly entitled to the name of metrical romances—unless the higher term of heroic or epic poem be more appropriate. Many parts of the poem on Beowulf, have a religious turn, and the poems

latter *της* has none: likewise the 8th and 10th, and others. Line 6th has *μαλα δ'* for a metrical complement; and line 14th has *το*, and line 15th *εις*, for the metrical complement. In the same way in the Latin, in line 3rd *qui* is the metrical complement; *dum* in the 15th, and *genus* in the 18th. All the other lines are as flowing—Fornyrdalag, or narrative verse,—as any passage in the Edda or the poem on Beowulf or the Scyldings; but classic metre is destroyed. We must observe, however, that the whole of Hesiod and Virgil cannot so easily be turned into narrative verse as these passages. Sometimes by this decomposition we must divide words, which is a very great blemish in Icelandic poetry; but as this is not unusual in Pindaric verse, and in the choral songs of tragic writers, it cannot be regarded as any considerable objection. The reverse does not always hold good; for narrative verse cannot be so well metamorphosed into hexameter verse, though it sometimes approaches very near to hexameters. See Rask's *Grammar*, p. 123. sect. 9.

<sup>14</sup> In the 4th century a narrative poem, in Latin hexameter verse, was written by VICTORINUS, (see *Bib. Mag.* t. viii. p. 625—628.) an African, and JUVENCUS, a Spaniard, (see *Bib. Mag.* t. viii. p. 625—628. and *ibid.* 629—657. In the 5th century, SEDULIUS, an Irishman, wrote a narrative poem on the miracles of Christ. *Ibid.* 658—678. In the 6th and 7th centuries, wrote ARATOR, PETRUS APOLLONIUS, and others. In the 8th century Bede composed the *Life* of Saint Cuthbert, in Latin verse. See this subject ably discussed in Turner's *History of the Anglo-Saxons*, 8vo. vol. iii. p. 365.



of Cædmon, and on Judith, are obviously religious—a presumptive evidence that they were written by ecclesiastics.

31. The measure of the earliest Saxon narrative poems, metrical romances, or heroic poems, is the same as that of the primitive song<sup>15</sup>.

32. Mr. Turner asserts that the poem on Beowulf “is certainly the oldest poem, of an epic form, which exists in Europe. It is a complete metrical romance<sup>16</sup>.” The following quotation, illustrating the measure of this verse, is taken from Cædmon’s *Paraphrase on Genesis*<sup>17</sup>.

Uf is, riht micel,	To us it is much right
Ðæt we, roðra, weard,	That we the Ruler of the firmament,
Wepeda, wuldor, cýning,	The Glory-King of Hosts,
Worðum, hefigen,	With words should praise,
Modum, lufien,	With minds should love.
De is, mægha, ypeð,	He is in power abundant,
Frea Ælmihtig. Cæd. 1.	Almighty Lord!

<sup>15</sup> See chap. iii. sect. 25. and chap. ii. sect. 12.

<sup>16</sup> For a very complete analysis of this poem, and for copious extracts, see Turner’s *History of the Anglo-Saxons*, 8vo. book ix. chap. ii. vol. iii. p. 327.

<sup>17</sup> “As Cædmon’s paraphrase is a poetical narrative mixed with many topics of invention and fancy, it has also as great a claim to be considered a narrative poem, as Milton’s *Paradise Lost* has to be deemed an epic poem. It was published by Junius as the work of the ancient Cædmon, who has been already mentioned, (see on *Periphrasis*, sect. 21. note <sup>92</sup>.) It treats on the first part of the subjects which Bede mentions to have been the topics of the elder Cædmon; but it is presumed by Hickes not to be so ancient as the poet mentioned by Bede. I confess that I am not satisfied that Hickes is right in referring it to any other author than the person to whom Junius ascribes it.

“It begins with the fall of angels, and the creation of the world. It proceeds to the history of Adam and Eve; of Cain, and the deluge; of Abraham, and of Moses. The actions of Nabuchodonosor and Daniel are subjoined.

“In its first topic,—‘the fall of the Angels,’—it exhibits much of a Miltonic spirit; and if it were clear that our illustrious bard had been familiar with Saxon, we should be induced to think that he owed something to the paraphrase of Cædmon. No one, at least, can read Cædmon without feeling the idea intruding upon his mind.” Turner’s *History of the Anglo-Saxons*, book ix. ch. iii. p. 355.

33. The poem on Judith is a narrative poem<sup>18</sup>, or a romance, as the poet has borrowed only the outline of the story from the Apocrypha; while the circumstances,

<sup>18</sup> Rask makes the following remarks on narrative poetry. Narrative verse in every line has two long syllables, which should be followed by some short ones (see chap. ii. Note <sup>16</sup>); in fact, one short after every long syllable: they, therefore, commonly consist of four syllables; but this is not the sole number which constitutes the quantity of verses; for they can also consist of three: viz. when the long one has no short one following; and of five, when the long one is followed by two short ones, &c. Now no notice must be taken of the metrical complement, which must not be brought into the account.

If the student attend to these rules, he will find that metre is as determinate in Saxon as in any other language, although according to peculiar rules.

Thus we should have easily understood Saxon versification, if some learned men of modern times had not attempted to arrange verses in such a way as to make two lines stand for one. I refer this subject to the ear and sense of every one who has a taste for poetry, who reads, for example, these verses in Boethius:

Æala þu scippend	<i>O thou Creator,</i>
Scippa tungla,	<i>Of the pure stars:</i>
Hefoney and eorðan!	<i>Of heaven and earth!</i>
Ðu on heahsetle.	<i>Thou on high seat</i>
Ecum ricast;	<i>Ever reignest.</i>
And þu ealne hræfe	<i>And thou all the swift</i>
Hefon ýmbhpeapfest;	<i>Heaven turnest round;</i>
And þurh þine halige miht	<i>And through thy holy might</i>
Tunglu zenedest,	<i>The stars compellest</i>
Ðæt hi þe to-hepað!	<i>That they obey thee.</i>

Hickes, p. 185.

Turner.

And now let him consider them thus arranged:

Æala þu scippend scippa tungla:  
 hefoney and eorðan, (þu on) heahsetle,  
 ecum ricast; (and þu) ealne hræfe  
 hefon ýmbhpeapfest; (and þurh þine) halige miht  
 tunglu zenedest, (þ hi þe) to-hepað!

However, before a judgement is formed, let me be allowed to remark, once again, that this conjunction of every two lines militates,

1st, Against the custom of the Scandinavian nations, as far as we can trace back, to the present day: for example, in the songs of Stærkodder, and in the descriptions relative to poetry, which after him have taken the name of Starkaðarlag; as well as in the translation of Milton's *Paradise Lost* by a priest, *Sra Jóns Þorlákssonar*, who is now alive, the first and second books of which are printed in

speeches, and other particulars, are his own invention. It is a romance written while the old Anglo-Saxon poetry was in fashion, but when it began to improve: for

the 13th and 14th volumes of the writings of the Icelandic *Lærdómslistafélags*; as also in Assessor Gröndal's translation of Pope's *Temple of Fame*, one of whom lives in the northernmost, the other in the southernmost, extremity of Iceland.

2dly, Against the Anglo-Saxons' still more ancient custom; as in many MSS. they carefully divide verses by means of points, of which we can convince ourselves every where in Hickes: for example, page 185:

Æala ðu ƿeippend.      Ðú on heahƿealde.

Scippa tungla.      Scum ƿicƿeart.

Deƿoneƿ and eorðan.      And ðu ealne hƿæfe, &c.

3dly, Against all the rules of the ancient Gothic poetry, which teach us that alliteration combines every two lines, in all cases, and in all species of verse, except when after two which agree, comes one which stands alone. It would overthrow this system of alliteration,—namely, that the two letters in the first line should be considered *assistant letters*, and one in the second, the *chief-letter*, because it always stands first, has also a more determinate place, and is more easily found: but this would cease, and the name of *chief letter* become absurd, if it were to be removed to the middle of verses.

4thly, Against all affinity to the other species of verse, which have longer lines, but all the same construction of alliteration: namely, that every two lines are bound together: if we, therefore, were to mould two lines into one, in short verses, we ought necessarily to do the same with the longer ones, and make for example the following one line:

Almáttugr Guð allra stétta yfirbjóðandi engla ok hjóða:.

*Almighty God, over all orders the sovereign, Lord of angels and nations.*

That is, sixteen long syllables according to the Icelandic mode of reckoning.

5thly, It is, moreover, in open contradiction to the spirit of the whole ancient poetic art of the Northerns, which never in any way tolerates the division of verse (*Cæsura*), which is found in Greek and Latin Hexameters and Pentameters; and, therefore, never has longer verses than those which answer to Tetrameters among the Greeks and Latins.

It also seems very natural to place the metrical complement before the chief letter, as it most commonly contains unimportant conjunctions or prepositions that connect the two lines; but to throw what frequently constitutes three or four syllables into the middle of a verse, without including it in the metre, would be highly absurd. See

while it displays the continuity of narration and minuteness of description of the more cultivated romance, it retains some metaphors, the periphrasis, and the inversions, which our stately ancestors so much favoured. It has only laid aside their abrupt transitions, and more violent metaphors.

#### OF THE ANGLO-SAXON LYRIC OR MISCELLANEOUS POETRY.

34. The measure of the Anglo-Saxon lyric or miscellaneous poetry does not appear to be different from

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for example the 8th line in the last-quoted verses, where the words and þuph þine are the metrical complement; which, after a pause, when a line begins, can be easily pronounced in a lower and softer tone; but which in the middle of verses (4th line after the 2nd arrangement) appears completely to destroy the whole, as five short syllables come together; four of which do not belong to the metre. This is not merely a solitary occurrence, but would be general, according to the rule of compounding lines, as the metrical complement has its place properly before a chief letter: it would thus constantly occur in the middle of verses. Not to speak of the meaning, which, by these means, would often be broken off incomplete at the end of lines, it would also be concluded in the middle of a verse, which is in opposition to the ancient Gothic art of poetry, that seldom allows a sentence to terminate in the middle of a line of verse. Rask's *Grammar*, p. 118—122.

A learned Professor, whose writings have been very serviceable in preparing this prosody, has very modestly, but pertinently asked, relative to the observations of Mr. Rask, (see the preceding note, and chap. ii. note <sup>7</sup> and <sup>16</sup>.) “Does he not speak, on the whole, too much as though he was considering an artificially constructed system of metre. I suspect that the matter lies completely on the surface, and that the good barbarians were content if their verse had rhythm enough to be sung, and alliteration enough to strike the ear at once. The system, if system it may be called, is neither more nor less than that of our old ballads, in which the ear is satisfied, not by the number of syllables, but by the recurrence of the accent, or ictus, if one may call it so. Southey and Coleridge have made very good use of this *μετρον αμετρον*, and the latter in one of his prefaces has, if my memory serves me, *philosophized* upon its structure.

“The question, as to whether the two hemistichs shall be regarded as one or two lines, is evidently that of a writer or printer, not of a singer or reciter: to the *ear* the difference would not be perceptible.

that used in narrative verse<sup>19</sup>. One of the oldest and best specimens of it, is Alfred's poetical translation of the poetry in Boethius. The language is allowed to be elegant and appropriate, and worthy of the royal taste. Speaking of the sea, he says

<i>Spa oft smýlte sæ.</i>	<i>So often the mild sea,</i>
<i>Suþenne pind.</i>	<i>Clear as gray glass,</i>
<i>Græge glar hluppe.</i>	<i>The southern wind</i>
<i>Grimme gedreƿeð.</i>	<i>Grimly disturbs ;</i>
<i>þonne hie gemenzað</i>	<i>Then mingle</i>
<i>Micla ýrta.</i>	<i>The mighty waves :</i>

The longer lines which occasionally are found, as a sort of system in Cædmon, I cannot reduce to Mr. Rask's principle.

*Ænne hæfde he ƿpa , ƿƿiþne ƿeƿophte ,  
Spa , mihtigne , ou hiƿ , moð ƿeƿohte ,  
Be let , hine ƿpa , micley , ƿealðan ,  
Hehtne to , him on , heofena , ƿice ,  
Hæfde he , hine ƿpa , hƿitne ƿeƿophte ,  
Spa , wýnlic , wæƿ hiƿ , wæƿtm on , heofonum ,  
Thæt him , com ƿrom , wæƿoða , ðƿýhtne ,  
Ge lic ƿæƿ , he þam , leohtum , ƿeoƿpum ,* Cædm. p. 6. l. 14.

*Unum creaverat adeo potentem,  
Adeo præcellentem intellectu,  
Dederat ei tam ingentem potestatem,  
Proximam sibi in cælorum regno ;  
Illum adeo lucidum creaverat,  
Adeo latus fuit fructus ejus (vita) in cælis  
Qui ad eum venit a supremo Domino,  
Similis erat lucidis stellis.*

“ I am disposed to regard these verses as being to the Fornyrðalag what our heroic metre is to that of the ‘ Descent of Odin.’ (Tens and Eights, the parish clerks call them.)”

Mr. Turner however appears to have divided the preceding extract according to Rask's method, thus,

<i>Ænne hæfde he ƿpa</i>	<i>One he had so</i>
<i>Spíþne ƿeƿophtue</i>	<i>Strongly made,</i>
<i>Spa mihtigne</i>	<i>So mighty</i>
<i>On hiƿ moð ƿeƿohte.</i>	<i>In his mind's thought.</i>

From the whole, then, it appears that Mr. Rask's observation, mentioned at the beginning of this note, is founded in truth,—that every line in Saxon poetry has commonly two emphatic syllables, which are generally followed by two that are unemphatic.

<sup>19</sup> See chap. ii. sect. 12, and also Note <sup>16</sup> ; and chap. iii. Note <sup>18</sup>.

Onhrepað hron mēne.	<i>The great whales rear up.</i>
Hrīoh bið ðonne reo.	<i>Rough is then that</i>
þe ær gladu.	<i>Which before serene</i>
On riene pær.	<i>Was to the sight.—</i>

*Boet.* p. 155. l. 11.      *Turner,* vol. ii. p. 247.

On the origin of man, he remarks

Ðæt eorþþapan.	<i>The citizens of earth,</i>
Ealle hæfden.	<i>Inhabitants of the ground,</i>
Fold buende.	<i>All had</i>
Fþuman gelicne.	<i>Beginning alike.</i>
Hi of anum tþæm.	<i>They of one pair</i>
Ealle comon.	<i>All came,</i>
Wepē ⁊ wīfe.	<i>Men and women</i>
On wopuld inan.	<i>Within the world.</i>

*Boet.* p. 171. l. 25.

## PART V.

### D I A L E C T S.

#### CHAPTER I.

#### OBSERVATIONS ON THE SAXON LANGUAGE, AND ITS DIALECTS.

1. The Saxons came from different provinces of Germany into Britain; it is, therefore, probable some variety existed in the pronunciation of their words : but as they were incorporated together, and united under a regal government in Britain before the chief æra of literature began, and, as what was previously written is probably conveyed to us in the more recent orthography and style, it is, therefore, most likely that one form of the language would prevail. This was denominated Anglo-Saxon, and it was used by the majority of the inhabitants in England, on the establishment of the Saxon power in A.D. 457, and continued for four centuries and a half, till A.D. 900, or perhaps till the reign of Athelstan<sup>1</sup>, A.D. 924 : but pure Saxon may be found, which was probably written even after the latter period.

We may, however, confidently look to the *Laws* of the Saxon monarchs, *Charters*, and *Chronicle*, before the time of Athelstan ; to the works of *King Alfred*, to the *Heptateuch*, *Gospels*, the *Gospel of Nicodemus*, the *Poem on Beowulf*, &c. for Anglo-Saxon in its greatest state of purity.

2. It may be readily allowed, that one form of the Anglo-Saxon language might prevail for a considerable time in England ; but it must also be evident, that learning was not so common in the Saxon æra as at the present time. Our ancestors, having few opportunities

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<sup>1</sup> See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 594.

for literary acquirements, could not have determined upon fixed rules for orthography, any more than illiterate persons in the present day, who, having been employed in manual labour, could avail themselves of the facilities which were offered: hence arose the difference observable in spelling the same words in Saxon; but a difference in orthography will not constitute a dialect. In a dialect of any language, there is a systematic alteration in the modification of the words, and often an introduction of new terms. This alteration in the termination of words, is said to be perceptible at two periods of the Saxon language. The Anglo-Saxon is, therefore, considered as having two dialects, called the *Dano-Saxon*, and the *Norman-Saxon*; according to the time when the Danes and Normans entered, and prevailed in this island.

## CHAPTER II.

### THE DANO-SAXON DIALECT.

3. From the frequent incursions, and partial settlements of the Danes in England, it is reasonable to suppose that their language would have some influence over the Anglo-Saxon, especially in the North, where the Danes were most numerous. The peculiarities of the Danish tongue would predominate, in proportion as their power and authority increased in England. During the reign of Danish kings in this nation, from A.D. 1016 to 1042, their Northern dialect would generally prevail: it would also have some influence for a considerable time before, and would continue after the Danish kings had ceased to reign in England. Though, from the gradual change observable in languages, no specific time can be given for the actual commencement, or termination of the Dano-Saxon dialect, yet we may presume it would have more or less influence for nearly two centuries,—probably from about A.D. 900 to near 1070 or 1100.



4. The Danes, being a rude illiterate people, chiefly employed as pirates, adopted the most ready way of expressing their thoughts; they therefore disregarded the improved form of the Anglo-Saxon tongue, and either altered or omitted most of the Saxon terminating syllables. The Dano-Saxon dialect is not only distinguished by a disregard of the usual Anglo-Saxon inflection, but by the Cimbri<sup>x</sup> or old Icelandic words which are introduced.

5. The interchange of letters has been noticed under each letter in Orthography; and many of the alterations by Dano-Saxon inflection are given in the proper place in Etymology.

6. It may also be remarked, that *n* is generally rejected in Dano-Saxon: it is omitted at the end of verbs<sup>1</sup>; for, In Dano-Saxon we find *Sel me ɔpınca, Give me drink*; for the Saxon *Syle me ɔpincan*. John iv. 7. The *e* is omitted according to sect. 4, and the *n*, to sect. 6.

*Nelle þu onðpeðe, (noli timere,) Be thou unwilling to dread*: the *n* is omitted, and *a* converted into *e*, according to Orthog. sect. 29. "In Dan.-Sax., &c." The Anglo-Saxon of this clause is, *Nelle þu onðpædan*, Matt. i. 20. *Nellað ge ðoeme, Be ye unwilling to judge*; for the Anglo-Saxon *Nellen ge ðeman*. Matt. vii. 1.

The *n* is also rejected at the end of nouns and other words: for the Dano-Saxon *Genemne þu noma hīr*, *Hælend*, the Saxon has *noman* or *naman*; as, *Đu nemyt hīr naman Hælend*, *Thou shalt call his name Healer*. Matt. i. 21. In Dano-Saxon we find *ƷereƷon pe ƷopƷon Ʒteppu hīr*, instead of *hīr Ʒteoppan*, *We have seen his star*. Matt. ii. 2. And *Ʒinneð oƷer ƷopƷæƷta Ʒ unƷoðƷæƷta*, *And raineth upon the just and*

<sup>1</sup> This rejection of *n* from the infinitive mood was derived from the Cimbri, the progenitors of the Danes; we, therefore, find the Cimbri<sup>x</sup> or old Icelandic word *greipa* put for the Anglo-Saxon *Ʒuppan*, to *gripe*; and *haba*, or *hafa*, for the Anglo-Saxon *haban*, to *have*. See Hickeys's *Thesaurus*, vol. i. p. 95.

*unjust.* Matt. v. 45. instead of the Anglo-Saxon *Ða roþfærtan 7 þa unroþfærtan.* The Dano-Saxon has *From seirta þonn tid.* *From the sixth hour.* Matt. xxvii. 45. for the regular Saxon *Fram þære rixtan tide.* In Dano-Saxon *bege*, *both*, and *trege*, *two*, are used for *bezen* and *trezen*; *ego*, *eyes*, for *egon*.

Not only *n*, but the last syllable is often rejected: as, *eftro* in Dano-Saxon is formed from the Anglo-Saxon *eftro-na*, *forthwith*, by rejecting the last syllable *na*.

In Dano-Saxon *n* before another consonant is often omitted: as, *cýnig* for *cýning*.

7. The Dano-Saxon often substitutes one Case for another. We therefore find, *Ic sendo engel min,* *I send my angel*, for the regular Anglo-Saxon *minne engil.*—*Ne in þissum lif, ne in þæm toþærd lif,* *Neither in this life, nor in that future life*; for *toþærdum* or *toþearðan lif.*—*Oppe doeð tre god 7 þærtm his god. oppe doeð þæt tre ýfel 7 þærtm his ýfel.* *Either make the tree good and his fruit good, or make the tree evil and his fruit evil*: for *þærtm godne* and *þærtm ýfelne.*—*Cuoed hlaforð ðære pingearde,* *Saith the lord of the vineyard*, for *ðære pingearðer.*—*Bodede godrpeller rícer,* *He preached the gospel of the kingdom*, Matt. ix. 35, the genitive for the accusative *godrpell.*

8. The preposition *to* is occasionally used instead of the dative termination; as *Ða cpæð to leornepar his,* *Then he saith to his disciples*, Matt. ix. 37, instead of *þa cpæð leornepum his*, or in genuine Saxon, *þa he ræde his leorning-cnihtum.*

## CHAPTER III.

### THE NORMAN-SAXON DIALECT.

9. The Normans<sup>1</sup> had some intercourse with England, even from the accession of Edward the Confessor,

<sup>1</sup> “As in former ages, the Franks first, and afterwards the Saxons, coming out of the more northerly parts of Germany, plagued France and Britain with their piracies, and at last became masters; the

in A.D. 1042; but the Norman-French could have little influence over the Saxon language till after the time of the Conquest. The laws, being administered by the Norman Conqueror in his own language, would naturally introduce many new words; and the mutual efforts of the Normans and Saxons to understand each other would make an<sup>a</sup> alteration in both languages: but as the majority

Franks of France, and Saxons of Britain;—so in succeeding times, the Danes first, and then the Normans, followed the same method, came from the same coast, and had the same success.

"They had their name from the *northern parts* from whence they came, (for *Nordmanni* signifies no more than *Northern men*,) in which sense they are likewise termed *Nordleudi* that is *Northern people*, as being the flower of the Norwegians, Swedes, and Danes." See Gibson's edition of Camden's *Britannia*. Introduction, p. cliv.

<sup>a</sup> Those changes in Saxon which are denominated Dialects, appear in reality only to be the alteration observed in the progress of the language as it gradually flowed from the Saxon, varying or casting off many of its inflections, till it settled in the form of the present English. (See *Etymology*, part of note <sup>a</sup>, p. 74.) This progressive transformation of the Anglo-Saxon into our present form of speech will be evident by the following *EXAMPLES*, taken from the translations of the most learned men of the ages to which they are referred.

The first is from the Gospels published by Mareschall and Junius. The age of this version is not fully ascertained; but from its purity it appears to have been written in or before the time of King Alfred. The 2nd is from the Rushworth Gloss, (See Wanley, p. 81,) in Dano-Saxon, perhaps made about the middle of the 10th century. The 3rd is taken from the famous Psalter in Trinity College, Cambridge, supposed by Wanley (p. 168) to be written in the time of King Stephen. The 4th was sent over from Rome to England, in the time of King Henry the Second, by Pope Adrian, an Englishman. The 5th, written about 1180, is copied from a manuscript in Trinity College, Cambridge. "*Cod. Membr. in octavo minori* vii. p. 16." See Wanley, p. 169. The 6th was written about A.D. 1250. The 7th appears to be about 1260, in the reign of Henry the Third. The 8th is from Wickliff's translation, in Richard the Second's time, A.D. 1380. The 9th is from a large manuscript Bible in the Bodleian at Oxford; it is said to have belonged to King Henry the Sixth, A.D. 1430, and to have been given by him to the Carthusians in London. (See Bishop Wilkins's *Essay towards a Real Character*, &c. p. 8) The 10th, from the *Liber Festialis*, about A.D. 1500. The 11th is taken from Tindale's translation, A.D. 1526. The 12th is from Mathew's Bible, printed in A.D. 1537. The 13th is copied from Cranmer's Bible, printed in A.D. 1541. The 14th is taken from the Geneva Bible, translated by the English

of the inhabitants were Saxons, it is reasonable to presume that the Saxon language predominated, while the Norman

refugees, in the reign of Queen Mary, between A.D. 1553 and 1558. The 15th is from our authorized version, made A.D. 1611.

### 1. PURE ANGLO-SAXON,

WRITTEN ABOUT A.D. 890.

Fæder ure þu þe eart on heofenum.

Sī þin nama gehalgod.

To-becume þin rice.

Gewurðe þin willa on eorþan. swa swa  
on heofenum.

Ure dæghpamlican hlaf syle us to  
dæg.

And forgyf us ure gyltas. swa swa pe  
forgyfað urum gyltendum.

And ne gelædde þu us on costnunge.

Ac alýr us of ýfele.

Soflice. Matt. vi. 9—13.

*The same in our present orthography  
is,*

Father our thou who art in Heaven,

Be thy name hallowed.

Come thy kingdom.

Be done thy will in earth, so as in  
heaven.

Our daily loaf sell us today.

And forgive us our guilts, so as we

forgive to our guiltyings (*debtors*).

And not lead thou us into costning  
(*temptation*),

But release us from evil.

Soothly (truly, amen).

### 2. DANO-SAXON,

ABOUT A.D. 930.

Fæder ure þu þe in heofunum eartð.

Beo gehalgod þin noma.

Cume to þine rice.

Ʒeorðe þin willa swa swa on heofune  
swilc on eorþe.

Hlaf urene dæghpamlicu sel us to  
dæg.

And forlete us ure sýlde. swa swa pe

ec forleten þæm þe sýlðigat sið us.

And ne gelaet us geleade in costnun-  
gae.

Ah gelese us of ýfele.

### 3. NORMAN-SAXON.

ABOUT A.D. 1130.

Fader ure þe art on heofone.

Sý gebletgod name þin.

Swa swa on heofone and on eorþan  
BƷeod (hlaf) ure dæghpamlic georð  
us to dæg.

And forgeorð us ageltes ure swa swa  
pe forgeorðen agiltendum urum.

And ne led us on costnunge.

Ac alýr us fram ýfele.

Swa beo hit.

### 4. ABOUT A.D. 1160.

Ure Fadyr in heauen sych,

Dý name be hallýed eueplich.

Dou bing us thý michell blisse.

Alr hit in heauen ý-doe,

Enar in ýearth beene it also.

Dat holý bƷead that lasteth ay,

Dou send it us thir ilke day.

Forgiue us all that we haue don

As we forgiuet uch oþer mon.

Ne let us fall into no founding,

Ac shield us fro the fole þing.

Amen.

### 5. ABOUT A.D. 1180.

Fader ure thu ert in heuene.

Bledsed be thi name.

Cume thi rixlenge.

Ʒurthe thi wil on eorthe so it is on  
heuene.

Gif us to dai ure daighpamliche bread.

And forgiue us ure gultes so þe don  
hem here the us agult.

Dabbeth shild us fram elche pine of  
helle,

Aeles us of alle iuele.

Amen. So it purthe.

tongue would have influence enough to change the modification of the Saxon words, and perhaps would cause the inhabitants to reject or alter some of the variable terminations which were left in the Dano-Saxon dialect. Though no pre-

## 6. ABOUT A.D. 1250.

Fadir ur that es in hebene,  
 Halud be thi nam to nevene :  
 Thou do us thi rich rike :  
 Thi will on erd be wrought elk,  
 Als it es wrought in heben ay :  
 Ur ilk day brede gibe us to day :  
 Forgive thou all us dettes urs  
 Als we forgive till ur detturs :  
 And ledde us in na fanding  
 But sculd us fra ibel thing.

## 8. ABOUT A.D. 1380.

Dur fadir that art in hebenys ;  
 Halewid be thi name.  
 Thi kyngdom come to,  
 We thi wil don in erthe as in  
 hebene.  
 Gibe to us this day oure breed obit  
 othir substaunce.  
 And forgive to us our dettis as we  
 forgiven to oure dettouris :  
 And lede us not into temptacioun :  
 But delybere us from ybel.  
 Amen. Matt. vi. D.

## 10. ABOUT A.D. 1500.

fader eure that arte in hebynes,  
 Halowed be thy name ;  
 Thy kingdome come,  
 Thy wyl be doon in erth, as it is in  
 hebyn,  
 Our every daies brede gybe us to  
 daye,  
 And forgive us our trespasses as  
 we forgybe theym that trespassse  
 agaynst us,  
 And lede us nat in temptacion,  
 But delyber us from all ebyll.

## 7. ABOUT A.D. 1260.

Fader that art in heavin blisse,  
 Thin helge nam it worth the blisse,  
 Cumen and mot thy kingdom,  
 Thin holy will it be all don,  
 In heaben and in erdh also,  
 So it shall bin full well Ic tro.  
 Gif us all bread on this day,  
 And forgif us ure sinnes,  
 As we do ure widerwinnes :  
 Let us not in fending fall,  
 Dac fro ebyl thu syld us all. Amen.

## 9. ABOUT A.D. 1430.

Dure fadir that art in hevenes,  
 Halewid be thi name,  
 Thi kingdom come to thee,  
 We thi wil don in eerthe, as in  
 hebene.  
 Gibe to us this day oure breed ober  
 othre substane,  
 And forgive to us oure dettis as we  
 forgiven oure dettouris,  
 And lede us not into temptation,  
 But delibere us from ibel.  
 Amen.

## 11. IN A.D. 1526.

Dur fater which art in heaben,  
 Halowed be thy name.  
 Let thy kingdom come.  
 Thy will be fulfilled as well in  
 earth as it is in heben.  
 Gebe us this day ur dayly bred,  
 And forgybe us oure dettes as we  
 forgybe ur detters.  
 And leade us not into temptation,  
 But delyber us from ebyll.  
 For thyne is the kyngdom and the  
 power and the glorie for eber  
 Amen.

cise time can be fixed for the exact origin and conclusion of the Norman-Saxon, it may be affirmed that it succeeded the Dano-Saxon, and probably prevailed for nearly two centuries; or from about A.D. 1070 to 1260, in the reign of Henry the Third. What was written after the latter period is so different from the Anglo-Saxon, and so nearly allied to our present language, that without any impropriety it may be denominated English.

10. The Norman-Saxon dialect is distinguished by an almost total disregard of the variations of nouns and verbs, and by the following changes of letters :

In the beginning, middle, and end of words, *ȝ* is changed

12. IN A.D. 1537.

Our Father which arte in heben,  
Hallowed be thy name.  
Let thy kingdome come.  
Thy will be fulfilled as well in erth  
as it is in heben.  
Geve us this daye oure dayly bred.  
And forgebe us oure trespases even  
as we forgebe oure trespassers.  
And lead us not into temptation,  
But delyber us from evyll.  
Amen.

14. ABOUT A.D. 1556.

Our Father which art in heauen,  
Hallowed be thy name.  
Thy kingdome come.  
Thy will be done even in earth as it  
is in heauen.  
Giue vs this day our dayly bread.  
And forgiue vs our debtes as we  
also forgiue our debtors.  
And leade vs not into tentation,  
But deliver vs from euil,  
For thine is the kingdome & the  
power & the glory  
for ever. Amen. Matt. vi. 9—13.

13. IN A.D. 1541.

Our Father whych arte in heaue  
Hallowed be thy name.  
Let thy kyngdome come.  
Thy myll be fulfilled as wel in  
earth as it is in heauen.  
Geue vs thys daye our dayly breade.  
And forgiue vs oure dettes as we  
forgiue oure detters.  
And leade vs not into temptation,  
But delyuer vs from euil.  
For thyne is the kyngdome & the  
power & the glorye  
for ever. Amen. Math. vi. 15.

15. IN A.D. 1611.

Our Father which art in heaven,  
Hallowed be thy name :  
Thy kingdom come :  
Thy will be done in earth as it is in  
heaven :  
Give us this day our daily bread ;  
And forgive us our debts as we for-  
give our debtors :  
And lead us not into temptation,  
But deliver us from evil :  
For thine is the kingdom, and the  
power, and the glory,  
For ever. Amen. Matt. vi. 9—13.

into *i* and *ý* : as, *iunȝe* for *ȝeonge*, *young*. Gibson's *Sax. Chron.* p. 168. 1. See Orthog. sect. 15, page 48; *peinaȝ* for *peȝnaȝ*, *rains*. *Sax. Chron.* 219. 30; *ðæieȝ* for *ðæȝeȝ*, *days*; *ðæi* for *ðæȝ*, *day*; *ƿelmihtȝ* for *ƿelmihtȝ*, *Almighty*; *ƿpentȝ* for *ƿpentȝ*, *twenty*; *mai* for *mæȝ*, *may*; *æni* for *æniȝ*, *any*.

11. *E* is changed into *k* : as, *king* and *kingeȝ*, for *cýnȝ* and *cýnȝeȝ*, *king* and *kings*; *broke* for *broke*, *broke*; *munekeȝ* for *muneceȝ*, *monks*.

12. *F* is changed into *u* or *v* : as, *have* for *hæfe*, *have*; *leove* for *luƿu*, *love*; *luvede* for *luƿiade*, *loved*; *reoven* for *ƿeoƿon*, *seven*; *heouene* for *heoƿene*, *in heaven*.

*F* is changed into *m* before *m* : as, *pimman* for *ƿiƿman*, *woman*.

13. *E* and *ȝ* were changed into *ch*, or rather, in the age when *c* and *ȝ* were pronounced hard, *ch* was employed to express the original soft sound of *c* (see Orthog. Ch. i. Note<sup>7</sup>) : as, *child* for *cild*, *child*; *cheȝteȝ* for *cearȝteȝ*, *city*.

The change of vowels is explained in Orthography under each letter; for instance, *ea* into *e* in *cheȝteȝ* (Orthog. 29).

*E* is changed into *p* or *ý* : as, *þepen* for *þegen*, *a thane*; *peýna* for *peȝna*, *rain*.

The prefix *ȝe* is generally omitted, or changed into *i-* or *ý-*, as *i-blent*, *ý-clept*.

14. *Um*, the termination of the dative case plural in nouns and adjectives, is either changed into *an* or *en* : as, *On Depode daȝen*, for the Anglo-Saxon *On Depoder daȝum*, in *Herod's days*. Luke i. 5. *Beapnan* for *beapnum*, *with children*.

## A Praxis

ON

## THE ANGLO-SAXON GRAMMAR.

## 1. EXTRACTS FROM THE SCRIPTURES.

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| <p>1. On anġinne ȝeȝceop<br/>God heofenan. and eop-<br/>þan: <i>Gen.</i> i. 1.</p> <p>2. God cƿæþ þa. Geƿeopþe<br/>leoht. and leoht ƿearþ<br/>ȝeƿopht: <i>Gen.</i> i. 3.</p> <p>3. Ealle þa þing ðe ȝe<br/>ƿýllen þ̅ men eop ðon.<br/>ðoð ȝe him þ̅ ȝýlfe. þ̅ iſ<br/>ȝoðlice æ. and ƿiteȝena<br/>beboð: <i>Matt.</i> vii. 12.</p> | <p>1. In beginning, God<br/>created heaven and earth.</p> <p>2. God saith then, Be<br/>light: and light was made.</p> <p>3. All the things that ye<br/>will that men do to you,<br/>do ye to them the same;<br/>which is truly (the) law,<br/>and (the) command of<br/>prophets.</p> |
|---|--|

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1. On, *prep.*—Anġinne, *n.* 1. *d.* governed by *prep.* on; see Etym. 112.—ȝeȝceop, *v. irr. indic. perf.* 3. *s.* from ȝeȝceppan to create, of ȝe and ȝcippan, *perf.* ȝceop or ȝeȝceop, created; see Etym. 99, in list of irregular verbs.—God, -eȝ, *n.* 1. *m. nom. s.* to the verb ȝeȝceop.—Deofenan, *n.* 2. *ac.* governed by ȝeȝceop; Synt. 34, from heofen, an.—And, *conj.*; see Etym. 114, and Synt. 40.—Eopþan, *n.* 2. *f. ac.* from eopþa, -an, earth.
2. Cƿæþ, *v. indic. ind.* 3. *s.* from cƿæþan to say; see Etym. 75.—Ða then, *adv.*; see Etym. 105.—Geƿeopþe, *v. sub.* 3. *s.* from ȝeƿeopþan, to be; *perf.* ȝeƿearþ; *perf. part.* ȝeƿopðen; see Etym. 90.—ƿearþ, *v. irr. indic. per.* 3. *s.* from ƿeopþan, to be, &c.; see Etym. 90.—ȝeƿopht, *perf. part.* from ƿiƿcan to work; see Etym. 99.
3. Ealle, *defn. ac. pl. n.* to agree with þing; Synt. 14: from eall; Etym. 50.—Ða, *defn. ac. pl. n.*; Etym. 45.—Ðing, *n.* 1. *n. ac.* governed by the verb ðoð; Synt. 34.—Ðe, *rel. pron.*; Etym. 47.—ƿýllen, *v. irr. indic. ind.* 2. *pl.*; Etym. 94.<sup>d</sup>.—Ðat, *rel. pron.*; Etym. 48.—Men, *n. nom. pl.* from man; Etym. 8.—Eop, *pers. pron. d. pl.* from þu; Etym. 36.—Don, *v. irr. sub.* 3. *pl.*; Etym. 99, in list of irregular verbs.—Doð, *v. irr. imp.* 2. *pl.*—Ge, *pers. pron. nom.* to the verb ðoð;



4. Gif ȝe soðlice ne for-  
 ȝýfað mannum. ne eoper  
 Fæder ne forȝýfð eop  
 eoppe rýnna: *Matt. vi.*  
 15.
4. If ye truly forgive not  
 men, neither will your  
 Father forgive you your  
 sins.
5. Gýf min broþor rýn-  
 ȝað wíð me. mot ic him  
 forȝýfan oð ȝeoƿon ȝi-  
 þaȝ:
5. If my brother sin against  
 me, may I him forgive  
 until seven times?
6. Ne secȝe ic þe. oð ȝeo-  
 ƿon ȝiþaȝ. ac oð ȝeoƿon  
 hund-ȝeoƿontȝon ȝiþon:  
*Matt. xviii. 21 & 22.*
6. I say not to thee until  
 seven times, but until  
 seven, seventy times.
7. God lufode middan-  
 eaƿð ȝƿa þ. he ȝealde hýr  
 an-cennedan Sunu. þ nan  
 ne forpƿurðe þe on hýne
7. God loved the world so  
 that he gave his only be-  
 gotten Son, that no one  
 should perish who on him

- Etym. 36.—*him*, *pers. pron. d. pl.* Etym. 37.—*Ðat*, *defin.* see Etym. 45.—*Sýlfe*, see Etym. 43.—*Ðat*, *rel. pron.* see Etym. 47.—*1ȝ*, *v. neut. indic. ind. 3. s.* Etym. 88.—*Soðlice*, *adv.* Etym. 103.—*Æ*, *a law, n. indecl. f.*—*ȝiteȝena*, *n. 2. g. pl. governed by bebod*; Synt. 16. from *ȝiteȝa*; Etym. 22.—*Bebod*, *n. 1. nom. s. f.*
4. *Gif*, *conj.* Etym. 114.—*Ne*, *adv.* Etym. 109, and Note <sup>18</sup>.—*For-ȝýfað*, *v. irr. indic. ind. 3. s.* see list of irr. v. Etym. 99.—*Mannum*, for *mennum*, see Etym. 24. *n. 1. m. d. pl.* from *man*, governed by *forȝýfað*; Synt. 33.—*Eoper*, *adj. pron.* Etym. 41.—*Fæder*, *n. 2. m. nom. s.* to the verb *forȝýfð*.—*Sýnna*, *n. 3. n. ac. pl.* from *rýn*, see Etym. 24, governed by *forȝýfð*; Synt. 34.
5. *Broþor*, *n. 1. m. indeclinable in the singular*; Etym. 21. Note <sup>17</sup>.—*Sýnȝað*, *v. indic. 3. s.* from *rýnȝian*.—*Mot*, *v. def. 1. s.* Etym. 95.—*Forȝýfan*, *v. inf.* after the verb *mot*; see Etym. chap. v. Note <sup>3</sup>, <sup>16</sup>, <sup>22</sup>, and <sup>35</sup>; Synt. 36.—*Seoƿon*; Etym. 55.—*Sipaȝ*, *n. 1. ac. p.* from *ȝið*; Etym. 54.
6. *Secȝe*, *v. indic. ind. 1. s.* Etym. 73.—*Ðe*, *pers. pron. d. s.* from *þu*; Syn. 33.—*Dund-ȝeoƿontȝon*, *adj. d.* to agree with *ȝiþon*. Etym. 54.
7. *Lufode*, *v. indic. perf. 3. s.* Etym. 75.—*Middan-eaƿð*, *n. 1. ac.* governed by *lufode*; Synt. 34.—*ȝƿa*, *adv.* Etym. 105.—*Ðat*; Etym. 48.—*Sealde*, *v. irr. indic. perf. 3. s.* from *ȝellan to give*; Etym. 79.—*Hýr*, *pers. pron. g.* Etym. 42.—*Ancennedan*, *adj. ac. s.* to agree with *ȝunu*; Synt. 14; from *an-cenned* with the emphatic *a*; Etym. 29.—*Sunu*, *n. 3. ac. s.* Etym. 23, Note <sup>22</sup>.—*Nan*, *no one*; Etym. 109, and Note <sup>17</sup>.—*Forpƿurðe*, *v. sub. ind. 3. s.* from *forpƿurpan* or *forpƿýrpan*,

gelyfð. ac hæbbe þ ece  
lif:

believeth, but should have  
eternal life.

8. Ne sende Godhýr Sunu  
on middan-earðe. þ he  
demde middan-earðe. ac  
þ middan-earð rý ge-  
hæled þurh hýne: *John*  
iii. 16, 17.

8. God sent not his Son  
into the world, that he  
might judge world, but  
that world may be healed  
through him.

9. Luþa Dnyhtýn þinne  
God on ealne þinpe heop-  
tan. and on ealne þinpe  
ræpe. and on eallun þi-  
num mode:

9. Love the Lord thy God  
in all thine heart, and in  
all thy soul, and in all thy  
mind.

10. Ðis ýr þæt mæste  
and þæt fýrmerste be-  
bod.

10. This is the greatest  
and the foremost com-  
mandment.

11. Oðýr ýr þýrrum ge-  
lic. Luþa þinne nehstan  
rpa rpa þe rýlfne:  
*Matt. xxii. 37—39.*

11. Other is like this.  
Love thy neighbour as  
thyself.

12. Ic eop rýlle nipe be-

12. I to you give a new

*to perish.*—Dýne, *pron. ac. s.* Etym. 37 and 111.—Gelyfð, *v. indic. ind. 3. s.* from gelyfan, *to believe*: *perf. gelyfde*: *part. gelyfð*; Etym. 74 and 75.—Hæbbe, *v. sub. 3. s.* Etym. 91.

8. Sende, *v. indic. perf.* from sendan *to send*: *perf. sende*: *part. sendeð*; Etym. 71.—Middan-earðe, *n. 1. d.*—Demde, *v. sub. 3. s.* from deman *to judge*; Etym. 71.—Sý, *v. irr. sub. 3. s. ind.* Etym. 88.—Gehæled, *perf. part.* from gehælan *to heal*; Etym. 67.—Ðurh, *prep.* Etym. 111.

9. Luþa, *v. imp.* Etym. 75.—Ealne, *defin. d. s. f.* Etym. 50 and 26.—Heoptan, *n. 2. d.* Etym. 112.—Ðinpe, *adj. pron. d. s. f.* Etym. 38 and 39.—Eallun, *defin. d. s. n.* Etym. 38, 39, and 20, Note <sup>15</sup>.

10. Ýr, *v. irr. indic. 3. s.* Etym. 88.<sup>c</sup>.—Ðæt, *defin. nom. f.* Etym. 45, <sup>d</sup>. for þæt is used for ye and yeo; see Lye's *Dict.* in þæt.—Mæste, *adj. n. f.* Etym. 26.

11. Dýrrum, *defin. d. s.* governed by gelic; Synt. 28.—Nehstan, *n. 2. ac.* probably from neh *nigh*; in the *sup.* with emphatic a: as, neh, *nigh*, nehst and nehsta.—Rpa rpa, *conj.* Etym. 114.—De rýlfne, *pron. ac. s.* Etym. 36 and 43.

12. Luþon, *v. sub. ind. 2. pl.* Etym. 75.—Berþýnan, *prep.* Etym. 112.

- bod. þ̅ ge lufion eop be-  
 trȳnan ꝥa ic eoplufoðe.
13. Be þam oncnapað ealle  
 menn þ̅ ge rȳnt mine  
 leorning-cnihtas. ȳȳ ge  
 habbað lufe eop betȳ-  
 nan: *John* xiii. 34 & 35.
14. Luſiað eoppe rȳnd.  
 and doþ pel þam þe eop  
 ȳfel doð. and gebiddaþ  
 ȳop eoppe ehtetas and  
 tælendum eop.
15. Ðæt ge rȳn eoppe  
 Fæðer bearn. þe on heo-  
 ſonum ȳr. *Matt.* v. 44  
 & 45.
16. Ða cȳað ȳe Ðælend.  
 Fæðer. ȳopȳȳ him.  
 ȳopþam hiȳ nȳton hȳæt  
 hiȳ doð: *Luke* xxiii. 34.
17. Ne beȳȳſon læceȳ þa  
 ðe hale rȳnt. ac þa ðe  
 unhælðe habbað:.
18. Ne com ic ȳhtȳre clȳ-
- commandment, that ye  
 love one another (between  
 you), as I have loved you.
13. By that all men shall  
 know, that ye are my dis-  
 ciples, (*learning-knights*,  
*children*, or *followers*) if  
 ye have love among you.
14. Love your enemy, and  
 do well to those who do  
 evil to you, and pray for  
 your persecutors and your  
 calumniators.
15. That ye may be your  
 Father's children, who is  
 in heaven.
16. Then saith the Healer,  
 "Father, forgive them,  
 because they know not  
 what they do."
17. They need not a phy-  
 sician who are whole, but  
 they that have infirmity.
18. I am not come to call

13. Oncnapað, *v. indic. ind. 3. pl.* from oncnapan; Etym. 75.—Calle, *defin. nom. pl. m.*—Sȳnt, *v. irr. 2. pl.* Etym. 88.—habbað, *v. irr. indic. ind. 2. pl.* Etym. 91 <sup>c</sup>.

14. Luſiað, *v. imp. 2. pl.* Etym. 5.—Doð, *v. irr. imp. 2. pl.* Etym. 99.—Ðam, *defin. d. pl.* Etym. 45; governed by doð; Synt. 33.—Ehtetas, *n. 1. ac. pl.* governed by ȳop; Etym. 111.—tælendum, *n. d. pl.* Etym. 112; from *imp. part.* tælende; Etym. 66, Note <sup>11</sup>.

15. Sin for rȳn, *v. irr. sub. 2. pl.* Etym. 88.—Eoppe for cȳpeȳ, *pron. g. s.* Etym. 41.

16. Ðiȳ, *pers. pron. 3. pl. nom.* Etym. 37, <sup>f</sup>, <sup>h</sup>.—Nȳton, *v. indic. ind. 3. pl.* from nȳtan or nitan *not to know*; *i. e.* ne not, and ȳitan *to know*.

17. Beȳȳſon, *v. indic. per. 3. pl.* list of irregular verbs in þeapȳan *to have need*.—Læceȳ, *n. 1. g. s.* from læce, *a leech*; governed by beȳȳſon; Synt. 32.

- pian. ac rýnfulle on dæð-  
bote: *Luke* v. 31 & 32.
19. Soðlice ic recge eop. Buton eoper rihtwyrð  
manes sý þonne þæra wri-  
tera and runder-halge-  
na. ne ga ge on heofonan  
rice: *Matt.* v. 20.
20. Soð ic þe recge. buton  
hwa beo eðnian gecen-  
ned. ne mæg he gereon  
Godes rice: *John* iii. 3.
21. Soðlice ic recge eop.  
buton ge beon gecýr-  
peðe and gepordene swa  
swa lýtlingas. ne ga ge  
on heofona rice: *Matt.*  
xviii. 3.
22. Fram hýra wæ-  
mun ge hi undergytað:  
Cwyrð ðu gaderað man  
win-bearian of þornum.  
oððe fig-æppla of þýrn-  
cinnum:
- (the) righteous, but sin-  
ful to repentance.
19. Truly, I tell you, except  
your righteousness be  
more than (that) of the  
writers and pharisees, ye  
cannot go into heaven's  
kingdom.
20. Truly, I tell thee, ex-  
cept who is born again,  
he cannot see God's king-  
dom.
21. Truly, I tell you, except  
ye be converted, and be-  
come as infants, ye cannot  
go into heavens' kingdom.
22. From their fruit ye  
shall know them. Gather-  
eth man grapes (*wine  
berries*) of thorns, or figs  
(*fig-apples*) of thistles  
(*thorn kind*)?

18. Sýnfulle, *adj. nom. pl. m.* to agree with men understood.

19. Wære, *adj. comp.* Etym. 30, Note 7.—Writera; *n. l. g. pl.*—Sunderhalgena, *g. pl.* from runder-halgan, *the pharisees*; so called from runder *sunder, separated*, and halgian *to hallow*.—Ga, *v. irr. sub. 2. pl.* see list of irregular verbs, Etym. 99.

20. Hwa, *rel. pron.* Etym. 51.—Beo, *v. indic. ind. 3. s.* Etym. 89, Note c.—Mæg, *v. irr. indic. ind. 3. s.* Etym. 92.—Gereon, *v. inf.* after mæg; Synt. 36.

21. Gecýrpeðe, *part. perf. nom. pl. m.* to agree with men understood, from gecýrpan; *perf. gecýrðe*; *perf. part. gecýrpeð*, declined like god; Etym. 26 and 67.—Gepordene, *perf. part. nom. pl. m.* Etym. 90.

22. Dī, *pron. ac. pl.* Etym. 37, governed by the verb undergytað; Synt. 34.—Cwyrðu, *adv.* denotes merely a question; Etym. 100.—Win-bearian, *n. 2. ac.* from win-beara.—Þýrn-cinnum, *n. l. d. pl.* from þýrn, *a thorn*, and cýn, *a kind*.

23. Spa ælc god trȳp bȳrð gode pærctmar. and ælc ȳfel trȳp bȳrð ȳfele pærctmar: 23. So every good tree beareth good fruit, and every evil tree beareth evil fruit.
24. Ne mæg þ̅ gode treop beoƿan ȳfele pærctmar. ne þ̅ ȳfele treop gode pærctmar: *Matt. vii. 16—18.* 24. The good tree cannot bear evil fruit, nor the evil tree good fruit.
25. Azȳrað þam Cærepe þa þing þe þær Cæreper ȳnt. ⁊ Gode þa þing þe Godeȳ ȳnt: *Luke xx. 25.* 25. Give to Cæsar the things that Cæsar's are, and to God the things that God's are.
26. Nellen ȳe gold-horðian eop gold-horðar on eorþan. þær om and moðþe hȳt fornumð and þær þeoƿar hit delfað ⁊ forȳtelað: 26. Be ye unwilling to hoard up for you treasures on earth, where rust and moth consume it (them) and where thieves dig \* through and steal it (them).
27. Gold-horðiað eop roðlice gold-horðar on heopenan. þær naþor om ne 27. But hoard up for you treasures in heaven, where neither rust nor moth con-

23. Trȳp or trȳo, *n. 1. m. or f. nom. s.*—Gode, *adj. ac. pl.* to agree with pærctmar; Synt. 14.

24. Mæg, *v. irr. indic. ind. 3. s.* Etym. 92, and agrees with its *nom.* treop. —Dæt, *defin. nom. s. f.* Etym. 45, Note <sup>d</sup>. —Beoƿan or bæpan, *v. inf.* after the verb mæg; Etym. 69, Note <sup>1a</sup>. Synt. 36.

25. Azȳrað, *v. imp. 2. pl.*—Cærepe, *n. 1. d. s.* governed by azȳrað; Synt. 33.—Ding, *n. 1. ac. pl.* governed by azȳrað; Synt. 34.—ȳnt, for ȳnt, *v. irr. indic. ind. 3. pl.* Etym. 88, <sup>a</sup>.

26. Nellen is for ne pillen; *imperat. 2. pl.* Etym. 94, Note. <sup>39</sup>.—Gold-horðar, *n. 1. ac. pl.*—Dær, *adv. there or where*; Etym. 105.—bȳt, *pron. ac. s. u.* for hi them, *ac. pl.* Etym. 37.—Delfað, *v. indic. ind. 3. p.* from delfan; which, like the original Greek διορυσσω, signifies to dig through.

\*Where houses are built with mud or unburnt brick, as in the East, it would not be difficult to dig through the wall; or as we say, "break into the houses."

moðþe hit ne fornyð. 7 þar þeofar hit ne del-  
fað ne ne forþtelað: *Matt. vi. 19 & 20.*

28. Ne pýrceað æfter þam meze þe forþýrð. ac æfter þam þe þurh-  
punað on ece lif: *John vi. 27.*

29. Hwæt fremað men þeah he ealne middan-  
earð geytrýne. 7 do hýr  
faple forþýrð.

30. Oððe hwylc zeppýxl  
rýlð je man for hýr  
faple: *Mark viii. 36  
& 37.*

31. Seo tid cýmð ꝥ ealle  
gehýpað hýr ftefne. þe  
on býrgenum rýnt.

32. And þa ðe god forh-  
ton. fapað on hwer  
æpýrte. and þa ðe ýfel  
dýdon. on domer æpýr-  
te: *John v. 28 & 29.*

sumes it (them), and  
where thieves do not dig  
through nor steal it.

28. Labour not after that  
meat which perishes, but  
after that which continu-  
eth unto eternal life.

29. What will (it) profit  
man, though he all the  
world may gain, and do  
to his soul destruction?

30. Or what exchange shall  
man give for his soul?

31. The time cometh that  
all shall hear his voice  
that are in tombs.

32. And those who have  
wrought good shall go in  
resurrection of life, and  
those who have done evil  
in resurrection of doom.

27. Ne ne, &c. *adv.* Etym. 109, Note 18.

28. Ðurh punað, *v. indic. ind. 3. s.* from þurh and punian *to dwell, remain, &c.*

29. Hwæt, *rel. pron. nom. s. n.* Etym. 51.—Wen for man; Orthog. 29, Note 15.—Deah, *conj.* Etym. 114.—Geytrýne, *v. sub. ind. 3. s.* from ge-geþrýnan.—Do, *v. irr. sub. ind. 3. s.* Etym. 99, list of irregular verbs, don.

30. Hwylc, *rel. pron.* Etym. 52. Sýlð, *v. indic. ind.* Etym. 76; from rýllan *to give.*

31. Stefne, *n. 1. ac.* from ftefn, ftefn, or ftefen *a voice.*

32. Forhton, *v. indic. perf. 3. pl.* from fipcan; Etym. 99.—Æpýrte, *v. 1. d. s.* from apýrt or apýrt, *resurrection.*

2. EXTRACTS FROM ÆLFRIC'S HOMILY ON THE BIRTH-DAY OF ST. GREGORY \*.

Ða ȝelamp hit æt ſumum ȝæle. ſƿa ſƿa ȝýt ſom tima, as yet (*it*) often  
 ſoƿ oſt deð. þæt En- doth, that English mer-  
 ȝliſce cýðmen<sup>1</sup> bƿohton chants brought their wares  
 heopa ƿape to Romana- to (*the*) Roman (burg) city;  
 býriȝ. and Greȝoriur and Gregory went by the  
 eoðe be þære ſtƿæt to ſtreet to the Englishmen, of  
 þam Enȝliſcum mannum their things taking a view.  
 heopa þinȝ ſceapiȝende:

Ða ȝeſeah he betƿux þam ƿaſum cýpecnihtaȝ<sup>2</sup> wares ſlaves ſet. They were  
 ȝeſette. þa ƿæron hƿiteȝ of white ſkin, and men of  
 lichaman and ƿæȝneſ and- fair countenance, and nobly  
 plitan men. and æþelice haired. Gregory when (*he*)  
 ȝeſeaxode: Greȝoriur ſaw the youths' beauty, and  
 þa beheold þæra cnapena enquired from what nation  
 plite and beſƿan<sup>3</sup> oſ hƿil- they were brought, the men  
 cepe þeoðe hi ȝebrohte told him that they were from  
 ƿæron. þa ȝæde him man England, and that (*all*) man-  
 þ hi oſ Enȝla lande ƿæron kind of that nation was as  
 ȝ þ þara þeoðe menniſc beautiful.  
 ſƿa plitiȝ ƿære:

Er̄ þa Greȝoriur be- After then Gregory asked  
 ƿƿan hƿæðeſ þæſ landeſ whether the folk of that land  
 folc Cƿiſten ƿære þe were Chriſtian, or Heathen:

\* This Homily was published by Mrs. Elstob, in 8vo. 1709. Ælfric was Archbishop of Canterbury in the latter end of the tenth, and the beginning of the eleventh, century.

<sup>1</sup> Cýþmen, cýppmen, cýpmen, or ceapmen, the nom. pl. of ceapman a *chapman* or *merchant*; ſee Notes, p. 64, under Ceap.—Eoðe, *went*; ſee liſt of irregular verbs under Gan *to go*, p. 177.

<sup>2</sup> Cýpecnihtaȝ from ceap, *price, goods, &c.* and cniht, a *boy, a boy for ſale, or a ſlave*.

<sup>3</sup> Beſƿan, the perfect tence of beſƿinan *to inquire*; ſee Etym. 80, p. 158.

hæðene. him man ƿæðe ƿ to him men said that they  
 hi heaþene ƿæron. Gre- were heathens. Gregory  
 zoriur þa of ineƿearðne then, from the bottom of  
 heortan langrume ƿiccet- his heart, a long sigh  
 unge teah 7 cƿæð. ƿæ la fetched, and said, "Well-  
 ƿa. ƿ ƿƿa ƿæzner hiƿer men away! that men of so fair a  
 ƿýndon þam ƿƿeartan hue should be subjected to  
 ðeofle underðeodde: swarthy Satan."

ƒƿt þa Grezoriur be- After then, Gregory en-  
 ƿƿan hu þæne þeode nama quired what the name of  
 ƿæne þe hi ofcumon. him that nation was from which  
 ƿær zeandƿýrð þæt hi they came: to him was an-  
 Angle zenemnde ƿeron: swered, that they were call-  
 Ða cƿæð he. Rihtlice hi ed *Angle*. Then said he,  
 ƿýndon Angle gehatene. "Rightly they are called  
 ƿorðan þe hi Engla plihte *Angle*, because they angels'  
 habbað. 7 ƿƿilcum zedæfe- beauty have; and, therefore,  
 nað þæt hi on heofonum it is fit that they in heaven  
 Engla zeferon beon: angels' companions should  
 be."

Lyt þa Grezoriur be- Yet still, Gregory en-  
 ƿƿan hu þæne ƿcýne nama quired, how the shire's name  
 ƿæne þe þa cnapan of alæd- was from which the youth  
 de ƿæron. him man ƿæðe ƿ were brought: to him men  
 þe ƿcƿmen ƿæron Deiri said, that the men of the  
 gehatene: Grezoriur and- shire were called *Deiri*.  
 ƿýrðe. ƿæl hi ƿýndon Deiri Gregory answered, "Well  
 gehatene. ƿorðam þe hi they are called *Deiri*, be-  
 ƿýnd ƿƿam zƿaman gene- cause they are from wrath  
 node 7 to Cƿiſter mild- delivered, and to Christ's  
 heortnerre gecýgede: mercy called."

Lyt þa he beƿƿan hu ƿ Yet still he enquired,  
 þæne ƿcýne cýning geha- what is the king of the  
 ten. him ƿer zeandƿƿarod shire named: to him (it)  
 ƿ ƿe cýning ðelle gehaten was answered, that the king  
 ƿæne: Ðƿæt þa Grezoriur was named *Ælla*. There-



zumenode mid hys wordum to þam naman. ⁊ cwæð. hit gedafenad þ̅ Alleluia s̅y gesungen on þam lande to lofþær f̅Elmihtigan Sc̅yppender :

Gregorius þa eode to þam papam þær apostolican setles. ⁊ hine bæd. þ̅ he Angelcynne sume laeopas arende þe hi to Criste gebigdon mid Godes fultume. ⁊ cwæð. þ̅ he sylf geape wære. þ̅ weorc to gefremmenne. gýf hit þam papam swa gelicode :. Ða ne mihte we papa þ̅ gedafian. þeah þe he eall wolde. forðan þe Romaniscan ceastre gepapan noldon gedafian þæt swa getogen man ⁊ swa gedungen laeop þa buh eallunga forlete. ⁊ swa fýrlene præcriste gename :

Ðwæt þa Gregorius s̅yððan he papanhad underfeng. gemund hwæt he gefýrn Angelcynne gemýnte ⁊ þær rihte þ̅ lufstýme weorc gefremede :. Ðe naterhpon ne mihte þone Romaniscan bircceopstol eallunge forlætan :. Ac he arende oðre ærendwacan. gedungene Godes weopas to hisum iglande. ⁊ he sylf micclum mid hys benum ⁊

fore Gregory alluded with his words to the name, and said, "It is proper that Hallelujah be sung in the land to the praise of the Almighty Creator."

Gregory then went to the pope of the apostolic see, and desired him, that he to the English some teachers would send, that they Christ might serve, by God's grace, and said that he himself ready was that work to undertake, if it the pope should so please. But the pope could not permit that, though he altogether approved it, because the Roman citizens would not permit that so worthy a man and so renowned a teacher should altogether leave the city, and so long a pilgrimage take.

Therefore Gregory, after that he undertook the popedom, remembered what he before for the English nation had intended, and there straight finished that beloved work. He in nowise might be altogether absent from the Roman bishop's see. But he sent other messengers approved servants of God to this island, and he himself, by

tihhtingumfýlste þæt þæ- his many prayers and ex-  
 þa æpendraca bōdunge hortations, effected that the  
 forðgenge 7 Gode pærte preaching of these messen-  
 bæne pýrde: Ðæra æ- gers should go abroad,  
 pendracena naman rýnd and bear fruit to God.  
 þur gecigede. Azurthur. 'These messengers' names  
 Mellitur. Laupentur. Pe- were thus called, *Augusti-*  
 trur. Johanner. Justur: *nus, Mellitus, Laurentius,*  
 Ðær laeopar aende se ea- *Petrus, Johannes, Justus.*  
 dīga papa Gregorur mid 'These teachers the blessed  
 manigum oðrum mune- pope Gregory sent, with  
 cum to Angelcýnne. 7 hi many other monks, to the  
 þisum wordum to þære English nation, and them  
 þare tihhte. by these words to their  
 journey he exhorted.

X Ne beon ge afýrhtepurh "Beyenot afraid through  
 zerpinc þær langrumer fa- fatigue of this long journey,  
 pelder oþþe þurh ýfelne or through evil men's dis-  
 manna ýmberpæce. ac course about (*it*): but with  
 mid ealpe anpædnerre 7 all constancy and zeal of  
 pýlme þære soðan lufe þar true affection, through  
 ongunnenan ðing þurh God's grace, effect the  
 Godes fultume. zerpem- thing begun; and know ye  
 mað. 7 wite ge þ̅ eoper that your recompense of  
 mede on þam ecum edleane the eternal reward is so  
 rpa micle mape bið. rpa much more, by how much  
 micelum rpa ge mape for more ye labour for the  
 Godes willan. rpincað: will of God. Be humbly  
 Gehýrsumiað eadmodlice obedient in all things to  
 on eallum þingum Azur- Augustin, whom we have  
 tine þone þe we eop to set over you for an el-  
 ealdre zereetton: Hit fne- der. It will be profit to  
 mað eoprum raplum rpa your souls so far as ye at-  
 hpæt rpa ge be his mýne- tend upon his exhortations.  
 zunge zefýllað: Seealmih- The Almighty God through  
 tīga God þur his grife eop his grace protect you, and  
 zercýlde. 7 ge-unne me þ̅ grant that I may see the  
 ic mæge eopnes zerpincer fruit of your labours, in the

pærton þam ecan edleane eternal reward, so that I be  
 gereon. ꝛpa ꝥ ic beo gemet found also in the bliss of  
 ramod on bliffa eopnes your reward. For, though  
 edleanes: Deah þe ic mid with you I *cannot* labour,  
 eop ꝛpincan ne mæge. ꝛop- I *wish* to labour with you."  
 ðan þe ic pille ꝛpincan :

Agurтинur þa mid his Augustin then, with his  
 gerepum. ꝥ ꝛýnd gerehte companions, which are  
 feopertiz. þe ꝛendon be reckoned forty, who went  
 Gregorier hære oð þæt hi by Gregory's command un-  
 becomon gerundfullice to til they came prosperously  
 þisum izlande: On þam to this island. In those  
 dagum riode Æþelbýriht days reigned *Æthelbriht*  
 cýning on Cantparabýrig. king in Canterbury, and his  
 7 his rice pær aſtneht kingdom was stretched from  
 ꝛram micclan ea Humbre the great river *Humber* to  
 oð ruð ræ: Augurтинur the south sea. Augustin had  
 hæfde genummen pealh- taken interpreters in the  
 rtodas on Francena rice Franks' kingdom, as Gre-  
 ꝛpa ꝛpa Gregorier him be- gory ordered him; and he,  
 bead. 7 he þurh þæra pealh- through the interpreters'  
 rtoda muð þam cýninge 7 mouths, preached God's  
 his leode Godes word bo- word to the king and his  
 dode. hu 7e mildheorta people:—how the merci-  
 Hælend mid his azenpe ful Healer by his own suf-  
 þropunge þisne ꝛcýldigan fering this guilty world  
 middan earde alýrde 7 ge- redeemed, and opened an  
 leaſfullum mannun heo- entrance of the kingdom  
 fona ricef inſær geopo- of heaven to believing men.  
 node:

Ða andþýrd 7e cýning Then king *Æthelbriht*  
 Æþelbriht Agurтine 7 answered Augustin, and  
 cpæð. ꝥ he ꝛægere word said that he spoke to them  
 7 behat him cýdde. 7 cpæð fair words and promises,  
 þæt he ne mihte ꝛpa hræd- and said that he could not  
 lice þone ealdan gepunan. so suddenly forsake the  
 þe he mid Angelcýnne heold ancient customs, which he  
 ꝛop lætan: Cpæð ꝥ he with the English nation

morte fpeolice þa heofon-  
 lican lape hīr leode bodian  
 ⁊ ꝥ he him ⁊ hīr ȝeferum  
 biȝleoſan þenian polde. and  
 forȝear him þa pununȝe  
 on Lantparabyrig ȝeo pær  
 ealler hīr ȝicef heofod  
 buþ:

held. He ſaid he might  
 freely preach the heavenly  
 doctrine to his people, and  
 that he would ſupply pro-  
 viſion for him and his  
 companions; and gave him  
 a dwelling in Canterbury,  
 which was of all his king-  
 dom the chief city.

Betweox þīrum ȝeþende  
 Auguſtinuſ oſen ȝæ to  
 þam ancebīrceop Eþerium  
 of Apela. ⁊ he hine ȝeha-  
 dode Anȝelcȳn to ance-  
 bīrceop ȝpa ȝpa him Ēre-  
 ȝorūſ ær ȝeſiȝrode: Au-  
 guſtinuſ þa ȝehadod cȳrde  
 to hīr bīrceopſtole ⁊  
 aȝende ærendȝacan to  
 Rome. ⁊ cȳdde þam eadȝan  
 Ēreȝorie þæt Anȝelcȳn  
 Ēriſtendom undeſſenȝ. ⁊  
 he eac mið ȝeppitum ſela  
 ſiȝnan beſſan. hu him to  
 dnohtniȝende peape be-  
 tweox þam niȝhporſenum  
 ſolce: Dpæt þa Ēreȝorūſ  
 miȝelum Ēode þancode mið  
 bliſſiȝendum mode ꝥ An-  
 ȝelcȳnneſſaȝelumpen pær  
 ȝpa ȝpa he ȝylf ȝeornlice  
 ȝepilnode:

Near this (time), Auguſ-  
 tin went over ſea to Ethe-  
 rius archbiſhop of Arles,  
 and he conſecrated him  
 archbiſhop to the Engliſh,  
 as Gregory before directed  
 him. Then Auguſtin con-  
 ſecrated returned to his  
 biſhopric, and ſent meſ-  
 ſengers to Rome, and told  
 to the bleſſed Gregory  
 that the Engliſh received  
 Chriſtianity, and he alſo  
 by writing enquired many  
 things, how (he) was to  
 behave towards the newly  
 converted people. There-  
 fore, Gregory thanked God  
 much with a joyful mind,  
 that ſo it had happened to  
 the Engliſh nation, as he  
 himſelf ſo earneſtly deſired.

Andȝendeonȝean ærend-  
 ȝacan to þam ȝeleaſullum  
 cȳninge Æþelbrihte mið  
 ȝeppitum. ⁊ mænȝfeal-  
 um lacum. ⁊ oþre ȝeppite  
 to Auguſtine. mið andȝpa-

And (he) ſent again am-  
 baſſadors to the believ-  
 ing king Æthelbright,  
 with letters, and manifold  
 preſents, and other letters  
 to Auguſtin with answers

num ealra þæra þinga þe of all the things which he  
 he hi berpan. ⁊ hine eac asked him, and also in  
 þisum wordum manode. these words advised him :  
 Broðor min se leofesta. ic “My most beloved brother,  
 pat þ̅ se Ealmihtiga þela I know that the Almighty  
 pundra þurh þe þæra þeoda hath showed many won-  
 þe he gecear geryutelad̅. ders through thee to the  
 þær þu miht blissian ⁊ eac people whom he chose, of  
 onðrædan: Ðu miht blis- which thou mayest rejoice,  
 rian gerylice þ̅ þære þeode and also be afraid. Thou  
 rapl þurh þa ýttran pun- mayest indeed rejoice that  
 dre beoð getogene to this people’s souls through  
 þære incundan zife: On- outward wonders are  
 dreað þe rpa þeah þ̅ þin brought to the inward gift.  
 mod ne beo ahafen mid But take heed that thy mind  
 dýrftigneſse on þam tac- be not lifted up with arro-  
 num þe God þurh þe ge- gance for the tokens which  
 rnamað. ⁊ þu þanon on God performs through  
 idelum puldre befealle thee, and thou thence fall  
 piþinnan. þanon þe þu pið- into vain glory within, be-  
 utan on purðmýnte aha- cause that thou outwardly  
 ren biſt: art elevated in dignity.

Gregorius aſende eac Gregory sent also to  
 Auguſtine halige la̅c on Auguſtin holy preſents of  
 mæſſe wearum ⁊ on bo- mass vestments and of  
 cum. books.\*.

Auguſtinus geſette æf- Auguſtin, after this,  
 ter þisum biſceopas of his placed biſhops from his  
 geferum on gehwīcum by- companions in each city in  
 gum on Engla þeode. ⁊ hi the Engliſh nation; and,  
 on Godes geleafan þeonde increasing in the faith of  
 þurh punedon oð þisum God, they have continued  
 dægðeþlicum dæge: on up to this preſent day.

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\* For an account of theſe books, ſee Wanley’s *Catalogue of Saxon Manuscripts*, p. 172, which is the third volume of Hickes’s *Thesaurus*. A facſimile of the Gospels ſent by Pope Gregory is given in the plate No. 1, facing the Title of theſe Elements.

### 3. EXTRACTS FROM A SERMON OF ÆLFRIC\* ON THE CREATION.

SERMO DE INITIO CRE-  
TURÆ AD POPULUM  
QUANDO VOLUERIS.

A SERMON ON THE CREA-  
TION, TO BE READ TO THE  
PEOPLE WHEN YOU WILL.

AN anġin iſ ealpa  
þinga. ꝥ iſ God ælmihtig.  
he iſ oꝛðfnumaandende:  
De iſ oꝛðfnuma foꝛþi þe  
he pæſ æfpe. he iſ ende  
butan ælcepe' geendunge.  
foꝛþan þe he biþ æfpe un-  
geendod: De geſceop  
geſceafta ða ða he wolde.  
Ðurh hiſ wiſdom he ge-  
pophhte ealle ðing. ⁊ þurh  
hiſ willan he hi ealle gelif-  
fæhte:

THERE is one beginning  
of all things, that is God Al-  
mighty: he is beginning  
and end. He is beginning,  
because he ever was; he is  
end, without any ending, be-  
cause he is ever eternal. He  
formed creatures when he  
would; by his wisdom he  
formed all things, and by his  
will he vivified them all.

Ðeoſ\* Ðriſnnýr iſ an  
God. ꝥ iſ ſe Fæder. ⁊ hiſ  
wiſdom of him ſýlfum  
æfpe acenned. ⁊ heopa  
begna willa. ꝥ iſ ſe halga  
Gæſt. he niſ na acenned. ac  
he gæð of þam Fæder ⁊ of  
þam Suna gelice: Ðaſ þriſ  
haðaſ ſindon an ælmihtig  
God geſepophhte heopenaſ

This trinity is one God,  
that is the Father, and his  
wisdom, of himself ever be-  
gotten, and of both their  
wills; that is the holy Ghost,  
he is not begotten, but pro-  
ceedeth from the Father and  
from the Son alike. These  
three persons are one al-  
mighty God, who made (the)

\* The above is taken from some printed but unpublished folio sheets in the British Museum. They are the first sheets of a work begun by Mrs. Elstob: for reasons now unknown, the press was stopped. See Nichols's *Literary Anecdotes*, in Elstob; and Edward Rowe Mores's *Dissertation on English Typographical Founders*.

<sup>1</sup> Ælcepe ge-endunge, *d. s.* from ælc (Etym. 50) and ge-endung or endung.—Foꝛþi þe *wherefore*.—Foꝛþan þe *because*.

<sup>2</sup> Ðeoſ, *def. nom. s. f.*—Ðriſnnýr, þriſnnýrre, or þrinneſſe, *trinity*; from þriſ *three*, and the feminine termination of many abstract nouns -neſſe.—Heopa, *pron. g. pl.* Etym. 37, Note <sup>1</sup>.—Begna, *g. pl.* Etym. 55.

and eorðan. and ealle ge- heavens and earth, and all  
rceafta: creatures.

He geſceop tyn engla He created ten hosts of  
perod: Ðæt teoðe pe- angels. The tenth host re-  
nod abneað and apende volted, and turned to evil.  
on ýfel: God hi geſceop God made them all good;  
ealle gode. and let hi hab- and let them have their own  
ban azenne cýne. ꝥpa hi' free-will; as some loved and  
heopa Scýppend lufedon obeyed their Creator, so  
ꝥ ſiliȝdon. ꝥpa hi' hine others forsook him.  
ſopleton:

Ða pær ðær teoðan pe- . Then was (the) chief of  
noder ealðor ꝥriðe pæ- the tenth host created very  
zer. ꝥ plitiz geſceapen'. fair and beautiful, so that he  
ꝥpa ꝥ he pær gehaten leoht was called light-bearer. Then  
bepend: Ða beẏann he began he to be proud, and  
to modizenne. ꝥ cꝥæð on saith in his heart, that he  
hiȝ heortan ꝥ he polde ꝥ would, and easily could, be  
eaþe mihte beon hiȝ Scýp- like his Creator, and sit on  
pende zelice. ꝥ riȝttan on the north part of heaven's  
ðam norþ ðæle heoſenan kingdom, and have power  
riȝer. ꝥ habban andpealð. and dominion against God  
ꝥ riȝe onȝean God æl- Almighty.  
mihtne:

Ða geſæſtnode he ðiȝ- Then established he this  
ne næd pið þæt perod ðe resolution with that host  
he bepiȝte. ꝥ hi ealle to which he ruled, and they all  
ðam næde gebugon: Ða submitted to the advice.  
ða hi ealle hæfdon ðiȝne When they all had establish-  
næd betpux him geſæſt- ed this purpose among them,  
nod. þa becom Goder gna- then God's wrath came upon  
ma oſen hi ealle. ꝥ hi ealle them all, and they all were

<sup>3</sup> Bi I have translated *some*, and the corresponding hi *others*, though it originally signifies only *they*; Etym. 37.

<sup>4</sup> Ealðor pær geſceapen ꝥ he pær gehaten, pær, v. irr. indic. per. 3. s. Etym. 88: geſceapen and gehaten are *pas. part.* from geſceapan to form or create, and hatan to name.—Light-bearer or Lucifer.

ƿurdon<sup>3</sup> aƿende of þam changed from that beautiful  
 fæȝepan hiƿe ðe<sup>4</sup> hi on form in which they were  
 ȝeƿceapene ƿæron to laþ- created, to loathsome devils.  
 licum deoflum: And ða And while he thought how  
 hƿile ðe<sup>7</sup> he ſmeade hu he he might divide the kingdom  
 mihte<sup>8</sup> dælan<sup>9</sup> ƿice ƿið God. with God, in that while the  
 ða hƿile ȝeapcode ƿe æl- almighty Creator prepared  
 mihtiga Scýppend him ȝ for him and his companions  
 hiƿ ȝeƿerum helle ƿite: hell-punishment.

Ða ȝet ƿýmde ƿe ælmiht- Then the almighty God  
 tiza God ða niȝon engla established the nine hosts  
 ƿeriod. ȝ ȝeƿtaðolƿæƿte<sup>10</sup> of angels, and fixed (them)  
 ƿƿa ðæt hi næƿƿe ne miht- so that they never could nor  
 ton ne noldon ƿiððan would, since, from his will  
 ƿƿam hiƿ ƿillan ȝebiza. turn, nor can they now, nor  
 ne hi ne maȝon nu. ne hi will they any sin do.  
 nellað nane ƿýnne ȝeƿýr-  
 kan:

Ða ƿolde God ȝeƿýllan ȝ Then would God fill up  
 ȝeinnian ðone lýƿe þe ƿor- and repair the defect which  
 lopen ƿæƿ of ðam heofen- was made of the heavenly  
 licum ƿerode. ȝ cƿæð þ he host; and said that he would  
 ƿolde ƿýrcan mannan of make man of earth, that the  
 eorðan. þƿe eorðlica man earthly man should increase  
 ƿceolde ȝeðeon. ȝ ȝeap- and attain with humility  
 nian mið eadmodnýſſe<sup>11</sup> the habitations in heaven's  
 ða ƿununga on heofenan kingdom which the Devil  
 ƿice. ðe ƿe Deoƿol ƿor- lost by pride. And God

<sup>3</sup> ƿurdon, *v. irr. indic. per. 3. pl.* Etym. 90. Note <sup>a</sup>.

<sup>4</sup> ðe *which*, *def.* used as a *rel.* Etym. 47; governed by on *in*, though it comes after þe; Synt. 39.

<sup>7</sup> Ða hƿile þe, a phrase for *while*; Etym. 108.

<sup>8</sup> Mihte, *v. irr. indic. per. 3. s.* Etym. 92<sup>a</sup>.

<sup>9</sup> Dælan, *v. inf.* governed by mihte; Synt. 36.

<sup>10</sup> Geƿtaðolƿæƿte, *v. indic. per. 3. s.* from *ge-ƿtaðol-ƿæƿtan* to *confirm*, *fix*, &c. compounded of *ƿtaðol* a *foundation*, *ƿæƿte* *firm*, *fast*, &c. and an *or* *anan* to *give*; Etym. p. 134, Note <sup>a</sup>.

<sup>11</sup> Eadmodnýſſe *humility*, is compounded of *ead* *blessedness*, *mod* *mind*, and the termination *nýſſe*, forming abstract nouns.



pýrhte mid modiznýrre: then formed "a man of  
 And God ða gepohte loam, and into him breathed  
 ænne mannan of lame. 7 (a) soul, and vivified him,  
 him on ableop ȝaŕt. 7 hine and he was then made man\*,"  
 ȝeliŕfæŕte. 7 he pearþ þa composed of soul and body,  
 mann. ȝerceanen on ŕaple. and God appointed him the  
 7 on lichaman. 7 God him name of Adam.  
 ŕette naman Adam:.

God ða hine ȝebrohte God then brought him in-  
 on neorxn̄a-panȝa. 7 him to paradise, and said to him,  
 to cpæð: Ic þe ŕecȝe. I tell thee, forbear thou  
 ŕorȝanȝ ðu aneŕ tpeopeŕ one tree's fruit: and by this  
 peŕtum. 7 mid ðæpe<sup>12</sup> ea- easy obedience, thou shalt  
 þelican ȝehýŕnumnýrre. obtain the joy of heaven's  
 ðu ȝecapnaŕt heoŕenan kingdom, and the place from  
 n̄iceŕ mýrþe. 7 þone which the Devil fell, through  
 ŕede ðe ŕe Deoŕol of disobedience. If thou then  
 aŕeoll ðuŕh ungehýŕrum- breakest this little command-  
 nýrre: Gif ðu þonne þiŕ ment, thou shalt suffer death.  
 lýtle bebod toþŕeŕt. þu  
 ŕcealt deaþe ŕpeltan:.

Ða cpæþ God. Nif na ȝe- Then saith God: It is  
 ðaŕenlic þ̄ ðeŕ<sup>13</sup> man ana not fit that the man should  
 beo. and næbbe nænne be alone, and have no help,  
 ŕultum. ac uton<sup>14</sup> ȝe- therefore, let us make him  
 pýpcan him ȝemacan him (a) companion for him, for  
 to ŕultume 7 to ŕnoŕpe: (a) help, and for comfort.  
 God ne ŕealde nanum ný- God gave a soul neither to  
 tene ne nanum ŕiŕce nane beasts nor fish, but their  
 ŕaple. ac heopa bloð iŕ blood is their life, and as  
 heopa hif. 7 ŕpa hnaðe ŕpa soon as they are dead, so are  
 hi beoð deade. ŕpa beoþ they altogether ended.  
 hi mid ealle<sup>15</sup> ȝeendode:.

\* Gen. ii. 7.

<sup>12</sup> ðæpe, *def. d. s. f.* Note <sup>a</sup>, from þiŕ; Etym. 49.

<sup>13</sup> ðeŕ, *def. nom. s. m.* Note <sup>a</sup>, used as an article; Etym. 49.

<sup>14</sup> Uton, a word of exhorting; such as, Let us, &c. Come now, &c.

<sup>15</sup> Mid ealle with all, altogether: ealle is *d.* governed by mid;  
 Etym. 112.

Godpophhte þa þoneman      God then made the man  
 mid hys handum. ⁊ him on      with his hands, and into  
 ableop ſaple: For Ði<sup>16</sup> iſ      him breathed a ſoul: For  
 ſe man betepa gif he Gode      which the man is better, if  
 gehiþ<sup>17</sup>. Ðonne ealle þa ný-      he obeyeth God, than all  
 tenu ſindon. forþan þe<sup>18</sup>      the beaſts are, becauſe they  
 hiealle gepurþaþ to nahte.      all return to nothing, and  
 ⁊ ſe man iſ ece on anum      the man is eternal in one  
 dæle. ꝥ iſ on ðære ſaple:      part, that is in the ſoul.  
 Deo ne zeendaþ næfre:      That will never end.

Ne he næſ<sup>19</sup> genedd ꝥ      He (*man*) was not com-  
 he ſceolde Godes bebod to-      pelled that he ſhould God's  
 bſrecan. ac God hine let      command break. But God  
 ſſigne. ⁊ ſealde him agen-      left him free, and gave him  
 ne cýpe ſpa he pære ge-      free-will, whether he would  
 hýrrum. ſpa he pære un-      be obedient or he would be  
 gehýrrum: De pearþ þa      diſobedient. He was then  
 Deofle gehýrrum. ⁊ Gode      obedient to (the) Devil and  
 ungehýrrum. ⁊ pearþ be-      diſobedient to God, and was  
 tæht he ⁊ eal man cýnn      delivered up, he and all man-  
 æfter þiſum life into      kind, after this life into hell  
 helle wite. mid ðam Deofle      puniſhment, with the Devil  
 ðe hine forlærde: Ða      that deceived them. Then  
 ðurþ Deofles ſſiðdom. ⁊      through the Devil's deceit,  
 Adames gýltes forlupan<sup>20</sup>      and Adam's guilt, we loſt  
 ða geſældæ ure ſaple. ac      the happineſs of our ſouls,  
 pe ne forlupon na þa un-      but we loſt not the immor-  
 deadlicnýſſæ: Deo iſ ece.      tality. It is eternal and  
 ⁊ næfre ne zeendaþ:      never endeth.

<sup>16</sup> Ði, *def. d. n.* Etym. 45, Note <sup>b</sup>: uſed as a relative; Etym. 47.

<sup>17</sup> Gehiþ, *v. irr. indic. ind. 3. s.* from *geþeoþian*.

<sup>18</sup> Forþan þe, *conj.* Etym. 114.

<sup>19</sup> Næſ, *v. irr. indic. per. 3. s.* for *ne ſæſ*.

<sup>20</sup> Forlupan, *v. ind. per. 1. pl.* for *forleoþodon* or *forleoþon*, -en, or -an, &c. from *for-leoþan* to *deſtroy, loſe, &c.*

## EXTRACTS FROM THE SAXON CHRONICLE.

4. *An early account of Britain, and its Inhabitants.*

Brīttene īgland is ehta      The island Britain is eight  
 hund mila lang. ⁊ ƿpa hund      hundred miles long, and  
 bƿad. and heƿ ƿind on      two hundred broad, and here  
 ƿis īglande ƿis ƿeðeode.      are in this island five nations,  
 Ænglisc. ⁊ Brīttisc. ⁊      English, and British or  
 ƿilisc. ⁊ Scýttisc. ⁊ Pýh-      Welch, and Scotch, and Pict-  
 tisc. ⁊ Bocleden. Eƿeƿt      ish, and Romans. The first  
 ƿeƿon buƿend ƿiseƿlander      inhabitants of this land were  
 Brīttet. þa coman of Ar-      Britons; they came from Ar-  
 menia. ⁊ ƿeƿetan ƿuðe-      Armenia, and settled in the  
 ƿeapde Brýttene æƿort.      south of Britain first.

Ða ƿelamp hit ꝥ Pýhtar      Then it happened that the  
 coman ƿuþan of Scitþian.      Picts came south from Scy-  
 mid langum ƿcƿum na      thia with long ships, not  
 manegum. ⁊ þa coman      with many, and they came  
 æƿort on norð Yber-      up first on the north of Ire-  
 nian up. ⁊ þær bædo Scot-      land, and there prayed the  
 tar ꝥ hi þer moƿton<sup>1</sup> ƿu-      Scots that they there might  
 nian. Ac hi noldan heom      abide. But they would not  
 lýfan. ƿorðan hi cƿædon      allow them; but the Scots  
 þa Scottar. ƿe eoƿ maƿon      said to them; We to you  
 þeah-hƿaðene næd ƿelæ-      nevertheless may give ad-  
 non. ƿe ƿitan oðer eƿland      vice: we know another island  
 heƿ be eaƿton. þer ƿe ma-      here to the east, there you  
 ƿon eaƿdian ƿis ƿe ƿillað.      may dwell, if ye will, and if  
 ⁊ ƿis hƿa eoƿ ƿiðƿtent.      any withstand you, we will  
 ƿe eoƿ ƿultumiað. ꝥ ƿe hit      aid you, that you it may  
 maƿon ƿeƿangan.      conquer.

Ða ƿerdon þa Pýhtar.      Then went the Picts, and  
 ⁊ ƿeƿerdon þis land nor-      came to the northern part  
 ðan ƿeapd. and ƿuðan-      of this land, for southward  
 ƿeapd hit heƿdon Brī-      the Britons had it, as we be-

<sup>1</sup> Worton; Etym. 96.

tar. ꝥpa pe æp cꝥædon. fore said. And the Picts  
 And þa Pýhtar heom<sup>a</sup> for themselves asked wives  
 abædon ꝥif æt Scottum. of the Scots, on this condi-  
 on þa zepað ꝥ hi zecupon tion, that they should choose  
 heopa kýnecin áa on þa their royal lineage always on  
 ꝥif healfa. ꝥ hi heoldon the woman's side, and they  
 ꝥpa lange rýððan. And held (it) so, long afterwards.  
 þa zelamp hit imbe zepa And there it happened, in  
 jina ꝥ Scotta jum dæl ze- course of years, that some  
 pat<sup>3</sup> of Ybepnian on Brit- part of the Scots passed over  
 tene. ꝥ þer lander jum from Ireland into Britain,  
 dæl zeeodon. ꝥ þer heopa and some part of this land  
 hepatoga Reoda zehaten. conquered, and their leader  
 ꝥrom þam heo jind ze- was called Reoda; from him  
 nemnode Dælpeodi: they are named Dalreodi.

Sixtígum pintpum æp Sixty years before that  
 þam þe Cꝥiꝥt pepe acen- Christ was born, Caius Ju-  
 ned. Laiur Juliur Ro- lius the Roman emperor  
 mana karepe mid hund with eighty ships came to  
 ehtatígum<sup>4</sup> ꝥcipum ze- Britain. There he was at  
 rohte Brýtene. Ðep he first overcome in a severe  
 þer æpoꝛt zepenced mid battle, and a great part of  
 zꝥimmum zepfohte. ꝥ mi- his army lost. And then  
 celne dæl hiꝥ heþer ꝥop- he left his army to abide  
 lædde. And þa he ꝥop- with the Scots, and went  
 let hiꝥ heþe abidan mid into Gaul, and there he col-  
 Scottum. ꝥ zepat into lected six hundred ships,  
 Galpalum. ꝥ þer zegado- with which he passed over  
 node six hund ꝥcipa. mid quickly into Britain; and  
 þam he zepat eft into when they at first together  
 Brýtene. And þa hi rushed, then wasslain the eni-  
 æpoꝛt togedone zepær- peror's lieutenant, who was  
 don. þa man ofꝥloh<sup>5</sup> þer called Labienus. Then they

<sup>a</sup> Heom, instead of him, *d. pl. of he he*; Etym. 37<sup>k</sup>.

<sup>3</sup> Gepat, *indic. per. from zepitan to pass over*; Etym. 80.

<sup>4</sup> Hund ehtatígum *eighty*; Etym. 53, Note <sup>31</sup>.

<sup>5</sup> Cen ofꝥloh; see Etym. 98.

careper zeperan. 7e per (*the Britons*) took stakes,  
 Labienur gehaten. Ða ze- and drove all the ford of a  
 namon þa palar. and adju- certain river with sharp great  
 ƿon ƿumpe ea ƿorð ealne stakes, under the water;  
 mid ƿcearpum ƿilum (*the*) river is called Thames.  
 zneatum innan þam pe- When the Romans found  
 tepe. 7ý ea hatte Temeſe. that, then they would not go  
 Ða ƿ onƿundon þa Ro- over the ford: then fled the  
 mani. þa noldon hi ƿapon Britons to the wood fast-  
 oſer þone ƿorð. þa ƿluƿon nesses, and the emperor  
 þa Brýtpalar to þam ƿudu conquered entirely many  
 ƿærſtenum. 7 7e karepe chief towns by great battles,  
 geeode ƿel manega heh- and again passed into Gaul.  
 buþ mid mýcelum ze-  
 pinne. 7 eft zepat into  
 Galpalum:—*Sax. Chron.*  
*ed. Gibson, p. 1. & 2.*

### 5. *An Account of the Saxons coming into Britain.*

An. CCCCXLIX. Dep A.D. 449. Here Martian  
 Martianur 7 Valentinia- and Valentinian took the  
 nur onƿenzon ƿice. 7 empire, and reigned seven  
 ƿicrodon vii ƿintep: On years. In their days Hengist  
 heopa dagum Denzert 7 and Horsa, invited by Vor-  
 Ðorþa ƿrom ƿýrtgeorne tigern, king of the Britons,  
 zelaðode Bpetta cýninge to his aid, came to Britain  
 to ƿultume. zepohton in the place which is called  
 Brýtene on þam ƿtæðe Ebsfleet: at first to the  
 þe iſ zenemned Yppiner- assistance of the Britons;  
 fleot. æpeſt Brýttum to but they after against them  
 ƿultume. ac hý eft on hý fought. The king com-  
 ƿuhton: Se cing het hi manded them to fight  
 ƿeohtan agien ƿihtar. 7 against the Picts, and they  
 hi ƿpa dýðan 7 riȝe hæf- so did, and victory had  
 don ƿpa hƿar ƿpa hi co- wheresoever they came:  
 mon: Ði Ða ƿende to They then sent to the An-

Angle. ⁊ heoton heom ſen- gles, and deſired them to  
dan mape ſultum. ⁊ heom ſend more aſſiſtance, and to  
ſezgan Brȳtþalana naht- them told the inactivity of  
neſſe. ⁊ ðærlander cȳrta. the Britons, and the land's  
fruitfulneſs.

Hi þa ſendan heom mape They then ſent to them  
ſultum. Ða com þa menn more aſſiſtance: then came  
of ðrim mæzðum Ge- men from three provinces of  
manie. of Eald-Seaxum. Germany, from the Old-  
of Anglum. of Jotum: Saxons, from the Angles,  
Of Jotum comon Eant- (and) from the Jutes. From  
pape. ⁊ Þihtpape. þ̅ iſ ſeo the Jutes came men of Kent  
mæið þe nu eapdað on and Wight; that is the peo-  
Þiht. ⁊ þ̅ cȳnn on Þeſt- ple that now dwell in Wight,  
Sexum ðe man zȳt het and that tribe among the  
Jutna cȳnn: Of Eald- West-Saxons which they  
Saxon comon Eart-Sexa. yet call the race of the Jutes.  
and Suð-Sexa and Þeſt- From the Old-Saxons came  
Sexan: the Eaſt-Saxons, and South-  
Saxons, and Weſt-Saxons.

Of Angle comon. ſe á From the Angles, (whoſe  
riððan ſtod þeſtig betwix country from that time ſtood  
Jutum ⁊ Seaxum." Eart deſerted (being) between the  
Engle. Miðdel-Angla. Jutes and Saxons) came the  
Meapca. and ealle Norð- Eaſt-Angles, Mid-Angles,  
ymbra: Deopa hepe- the Mercians, and all the  
tozan pæpon tpezen ge- Northumbrians: their lead-  
broðra Henzeſt ⁊ Hoſra. ers were two brothers, Hen-  
þ̅ pæpon Þihtgilſer ſuna. giſt and Hoſa, that were  
Þihtgilſ pær Þittinȳ. the ſons of Wihtgils, Wiht-  
Þittaþectinȳ. Þecta Þod- gils was the ſon of Witta,  
ninȳ. fram ðan Þodne Witta of Wecta, Wecta of  
apoc eall upe cȳne-cȳnn. Woden, from this Woden  
⁊ Suðan-hȳmbra eac: aroſe all our royal race and  
—*Saxon Chron. An. 449.* Southumbrian alſo.

6. *On the Compilation of Domesday-book.*

An. MLXXXV. Ða ƿil- A.D. 1085. Then Wil-  
 lelm Engla landeſ cýnſ liam England's king held a  
 hæfðe mýcel geðeaht. and great consultation, and a very  
 ƿriþe deope ƿræce ƿið deep conference with his  
 hiſ ƿitan ýmbe þiſ land witan about this land, how  
 hu hit ƿæpe geſetett. oððe it was held, and by what  
 mið hƿilcon mannon. men.

Sende þa oƿer eall En- He then sent his men over  
 gla land into alcepe ƿciþe all England into every shire,  
 hiſ men. 7 lett aſan ut and let seek out how many  
 hu ƿela hundreð hýða hundred hides were within  
 ƿæron innon þæpe ƿciþe. the shire, or what lands  
 oððe hƿæt ƿe cýnſ him the king himſelf had, and  
 ƿýlf hæfðe landeſ. 7 oſ cattle on the land; and what  
 ƿer innan þam lande. revenue he ought to have,  
 oððe hƿilce geſihta he for the 12 months, of that  
 ahte to habbanne to xii. shire.  
 monðum oſ þæpe ƿciþe.

Eac he lett geƿritan Also he let (them) write  
 hu mýcel landeſ hiſ aſce- how much land his archbi-  
 biſcopaſ hæfðon. 7 hiſ shops had, and his bishops,  
 leod biſcopaſ. 7 hiſ ab- and his abbots, and his earls,  
 botar. and hiſ eoplar. and and, lest I tell it longer,  
 þeah ic hit lenſpe telle. what or how much each  
 hƿæt oððe hu mýcel ælc man had, who was in En-  
 man hæfðe þe land-ſit- gland poſſeſſed of property,  
 tende ƿær innan Engla in land or in cattle, and how  
 lande. on lande oððe on much money it was worth.  
 oſſe. 7 hu mýcel ƿeoſ hit So very narrowly he per-  
 ƿeape ƿurð. Spa ƿƿýðe mitted it to be ſearched out,  
 neaſſelice he hit lett ut that there was not a ſingle  
 aſƿýrian. þ̅ næſ an ælpiſ hide nor a yard of land, nor  
 hide. ne an gýrðe landeſ. indeed—it is ſhameful to  
 ne ƿurþon hit iſ ƿceame tell, but it ſeemed to him  
 to tellanne. ac hit ne no ſhame to do—an ox, nor  
 þuhte him nan ƿceame to a cow, nor a pig was left

donne. an oxe. ne an cu. that was not set in his writ-  
ne an ƿƿin næf belýƿon þ̅ ing; and all the writings  
næf gefæt on hīƿgeƿrite. were brought to him after-  
ƿ ealle þa gefƿrita ƿæron wards.

ƿebnoht to him ƿýððan:

*Saxon Chron. An. 1085.*

### 7. *The Letter\* of the Britons.*

Aetiuƿ ƿæf ðriððan Aetius was a third time  
riþe conſul ƿ cýning on conſuland governor of Rome  
Rome. (CCCCXLV.) to (A.D. 445). To this (man),  
ðýrum þa þeapƿendan the afflicted remnant of the  
lafe Bƿýtta ſendon ær- Britons send a letter; the  
endgeƿrit. ƿæf ƿe ƿuma beginning was thus written.  
ður apƿiten.

Εττιο ðriða cýninga “To Ettius thrice conſul  
heƿ iƿ Bƿýtta ƿeong ƿ here are the Briton’s sighs  
ƿeomeƿunȝ: And on and groans.” And in con-  
ƿopþƿeonge<sup>1</sup> ðær æƿend- cluſion of the letter they  
geƿrite<sup>2</sup> ður hi heora thus expreſſed their miſery.  
ýrmþo aƿehton. Uƿ ðri- “The Barbarians drive us  
ƿaþ ða ællneopðan to ƿæ. to the ſea; the ſea drives  
ƿiþƿeƿeþ uƿ ƿeo ƿæ to us back to the Barbarians;  
ðam allneopðum. heƿriþ between theſe two, we thus  
him tƿam ƿe ður tƿeo endure a twofold death,  
ƿealdne deaþ ðƿopiaþ. either we are ſlain, or drown-  
opþe ƿticode beop. opþe on ed in the ſea.”  
ƿæ adƿuncene:

\* After the departure of the Romans from Britain, the inhabitants were unable to defend themſelves from the Picts and Scots: they, therefore, wrote the following letter to procure the aſſiſtance of the Romans. The Saxon is King Alfred’s tranſlation, from the Latin of Bede’s *Eccleſiaſtical Hiſtory*.

<sup>1</sup> *Fopþƿeonge concluſion*; compoſed of ƿopð forth, forward; and ƿeong, ƿang, or ƿong, a going.

<sup>2</sup> *Æƿendgeƿrit a letter*; compoſed of æƿeud an errand or a meſſage, &c. and geƿriten written.



Deah ðe hi ðar ðing      Though they told these  
 ƿædon. ne mihton hi næ-      things, they could get no  
 nigne fultum æt him be-      assistance from him; for, at  
 Ʒitan. ƿor ðon on ða ylcan      that time, he was occupied  
 tid he ƿær abyrgað mid      in a severe war with Bledla  
 heƿiƷum ƷereohƷum ƿið      and Attila, kings of the  
 Blædlan 7 Atillan Ðuna Huns.

cýningum :— *Bede, ed.*

*Smith, p. 481.*

### 8. *A Speech of a Saxon Ealderman\*.*

Ðýrlíc me iƷ Ʒerepen      Of this sort appears to me,  
 cýning ðiƷ andƿarðe liƷ      O king, this present life of  
 manna on eorþan to ƿiþ-      men on earth, in compari-

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\* The speech was delivered in (Ʒitena Ʒemot) the assembly of the wise, convened at Godmundingaham (the protection of the Gods), now Godmundham, a little to the east of York, by Edwin king of the province of Northumbria, in 625, to consider the propriety of receiving the Christian faith. This speech is peculiarly interesting, being delivered by an illiterate Saxon, with no other knowledge than such as his barbarous idolatry afforded. King Alfred's Saxon translation given in the text is probably as near the original as it can be now obtained: but Bede's Latin, with a translation, is appended to this Note, that every reader may have the pleasure of examining the same ideas when clothed in a different and more comely dress.

*Talis mihi videtur, Rex, vita hominum præsens in terris, ad comparisonem ejus quod nobis incertum est temporis, quale cum te residente ad cænā cum ducibus ac ministris tuis tempore brumali, accenso quidem foco in medio et calido effecto cænaculo, furentibus autem foris per omnia turbinibus hiemalium pluviarum vel nivium, adveniensque unus passerum domum citissime pervolaverit, qui cum per unum ostium ingrediens mox per aliud exierit. Ipso quidem tempore quo intus est, hiemis tempestate non tangitur, sed tamen parvissimo spatio serenitatis ad momentum excursu, mox de hieme in hiemem regrediens, tuis oculis elabitur. Ita hæc vita hominum ad-modicum apparet; quid autem sequatur, quidve præcesserit prorsus ignoramus. Unde si hæc nova doctrina certius aliquid attulerit, merito esse sequenda videtur.*—Bede, lib. II. cap. xiii.

“The present life of man, O king, seems to me, if compared with that after-period which is so uncertain to us, to resemble a scene at

metenýrre ðæne tide ðe son of the time which is un-  
 ur uncub ȳ. rpa gelic rpa known to us. Like as you sit-  
 ðu æt rpærendum ritte ting at a feast, amidst your  
 mid ðinum ealdorman- Ealdermen and Thegnes in  
 num ȳ ðegnum on pinter winter time, and the fire is  
 tide. ȳ rý rýr onæled. ȳ lighted, and the hall warm-  
 ðin heall gepýrmed. ȳ hit ed: and it rains, and snows,  
 rine ȳ rripe ȳ rtyrme and rages without. Then  
 ute. Cume ðonne an comes a sparrow and present-  
 rpearpa. ȳ hræðlice þ fly about the hall. It  
 hur ðurh fleo. ȳ cume comes in at one door; goes  
 ðurh oþre ðuru in. ðurh out at another. In the time  
 oþre ut gepite: hræt that it is in, it is not touched  
 he on ða tid ðe he inne by the winter's storm, but  
 biþ. ne biþ hrined mid þý that is only for a moment,  
 rtorpe ðær pinter. ac and the least space, for from  
 þ biþ an eagan brýhtm ȳ winter it soon again cometh  
 þ læste fæc. ac he rona into winter.  
 of pintera in pinter eft  
 cýmeþ:

Spa ðonne ðir monna So also this life of men  
 lif to medmýclum face endureth a little space. What  
 ætýpeþ. hræt ðær rope- there is going before, or what  
 ganze. oþþe hræt ðær there is following after, we  
 æfterfýlize pe ne cun- know not. Wherefore, if this

---

one of your wintry feasts. As you are sitting with your ealdormen and thegns about you, the fire blazing in the centre, and the whole hall cheered by its warmth,—and while storms of rain and snow are raging without,—a little sparrow flies in at one door, roams around our festive meeting, and passes out at some other entrance. While it is among us it feels not the wintry tempest. It enjoys the short comfort and serenity of its transient stay; but then, plunging into the winter from which it had flown, it disappears from our eyes. Such is here the life of man. It acts and thinks before us; but, as of what preceded its appearance among us we are ignorant, so are we of all that is destined to come afterwards. If, then, on this momentous future this new doctrine reveals any thing more certain or more reasonable, it is in my opinion entitled to our acquiescence." *Turner's History of the Anglo-Saxons*, vol. i. p. 251.

non : Forþon gif þeow new lore bring aught more  
 nipe laƿ opihc cuþlicne ⁊ certain and more advan-  
 ƿerpenlicne bƿinȝe. heo tagueous, then is it of such  
 bæf ƿýrþe iſ þ̅ pe ðæne worth that we should follow  
 fýlizean : it.

9. *King Alfred's Preface to his Translation of Boethius's\* Consolation of Philosophy.*

ÆLFRED kuning ƿæf ALFRED, king, was the  
 pealhƿtod þiſſe bec. ⁊ hie translator of this book ; and  
 of bec-Ledene on Engliſc from book-Latin into En-  
 pende. ſƿa hio nu iſ ȝedon. glish turned it, as it now is  
 hƿilum he ſette ƿorð be done. Awhile he put down  
 ƿorðe. hƿilum andȝit of word for word, awhile sense  
 andȝite ſƿa ſƿa he hit þa for sense, so as he the most  
 ſƿeotoloſc ⁊ andȝit fulli- manifestly and intellectually  
 coſc ȝeƿeccan mihte for might explain it for the va-  
 þæm miſtlicum ⁊ maniȝ- rious and manifold contem-  
 ſealdum ƿorðum ⁊ biȝum plations and occupations that  
 þe hine ofc æȝþer ȝe on oft, both in mind and in  
 mode ȝe on lichoman biȝ- body, busied him.  
 ȝodan :

Ða biȝu uſ ƿint ſƿiþe The cares are very diffi-  
 eapfoð rieme þe on hiſ ða- cult for us to number, which  
 ȝum on þa ƿicu becomon in his days came on the

\* Anitius Manlius Severinus Boethius or Boetius, a Roman philosopher, was descended of a patrician family, and in A.D. 510 was advanced to the consulship. He was a profound scholar, and well versed in mathematical learning. He also defended the Catholic faith against the Arians, in a treatise "*De Unitate*." For his zeal in defending Albinus the senator, Theodoric, king of Italy, sent him prisoner to the tower of Pavia, where he wrote his immortal book "*De Consolatione Philosophiæ*," which has passed through numerous editions, and was translated into Anglo-Saxon by our illustrious king Alfred ; into English, first by Chaucer, about 1360, and afterwards by many other hands ; the best of these is that of 1712, in 12mo. Lond. by Lord Viscount Preston, and the one by the Rev. Philip Ridpath, with good notes and illustrations, 8vo. Lond. 1785.

þe he underþanzen hæfde. government which he had  
 7 þeah þa he þar boc hæfde undertaken. Yet he learned  
 geleornode 7 of Lædene this book, and turned it from  
 to Englyrcum ƿelle ge- Latin to the English phrase,  
 pendre. 7 ƿeporhte hi eft and made it moreover into  
 to leofe. ƿpa ƿpa heo nu song, so as it is now done.  
 gedon iƿ.

And nu biƿ. 7 ƿop And now may it be, and  
 Godeſ naman he alƿað for God's name he beſeech-  
 ælcne þapa ðe þar boc eth every one of thoſe that  
 ƿædan lýfte þat he ƿop deſire to read this book, that  
 hine gebidde. 7 him ne they pray for him, and do  
 ƿite ƿiƿ he hit ƿihtlicop not blame him if they ſhould  
 onƿite. þonne he mihte. more rightly underſtand it  
 ƿop þæm þe ælc mon ƿceal than he could: becauſe that  
 be hiƿ andƿiteſ mæþe and every man ſhould, according  
 be hiƿ æmettan ƿƿæcan to the meaſure of hiſ un-  
 ðæt he ƿƿecð 7 don þ derſtanding, and according  
 þ he deð:—*Alfred's Boe-* to hiſ leiſure, ſpeak what he  
*thiuſ, ed. Rawlinſon, Pref.* ſpeaketh, and do what he  
 p. x. doeth.

# 10. *King Alfred's Thoughts\* on Wealth and Liberty.*

Sege me nu hƿæþen ƿe Tell me now whether thy  
 þin pela ðineſ þancer ƿpa riches, that in thine own  
 deope ƿeo þe ƿop hiƿ thought are ſo precious, be  
 azennegecýnde.hƿæþen ic ſo from their own nature.  
 ðe ƿecge þeah þ hit iƿ of But yet, I tell thee that what  
 hiƿ azennegecýnde naƿ of iſ ſo of iſ own nature, iſ not

\* In the translation of Boethiuſ, king Alfred haſ ſo much enlarged upon the text of hiſ author, and added ſo many of hiſ own thoughts and feelings, that various partſ of hiſ Saxon translation may be conſidered aſ ſhort eſſayſ upon the different ſubjectſ introduced by Boethiuſ; the following extractſ are, therefore, generally aſcribed to Alfred.

þinne. gif hit þonne hir so from thee. If then of its  
 azenpe gecýnde is naſ of own nature it be so, and not  
 þinne. hwi eart þu þonne of thine, why art thou then  
 a þý betera for hir gode: ever the better for its good?

Sege me nu hwæt hir Tell me now which of  
 þe deopast þince. hwæþer these thou thinkest the most  
 þe gold þe hwæt ic pat dear. Is it gold? I know  
 þeah gold: Ac þeah hit that gold avails something.  
 nu gold seo 7 deope. þeah But though it now be gold,  
 bið hliſeadigra 7 leof- and dear to us, yet he will  
 pendra se þe hit relð. be more renowned, and more  
 ðonne se þe hit gadepað 7 beloved, who gives it, than  
 on oþrum neapað. ge eac he who gathereth it, or plun-  
 þa pelanbeoðhliſeadigra ders it from others. So riches  
 7leofælpian þonne þonne are more reputable and esti-  
 hie mon relð. þonne hie mable when men give them,  
 beon. þonne hi mon ga- than they are when men ga-  
 drað 7 healt: ther and hold them.

Hwæt seo gitrung ge- Hence covetousness mak-  
 deð heope gitrepar laþe eth the avaricious loathsome  
 ægþer ge Gode ge mon- both to God and man; while  
 num. 7 þa cýrta gedoð þa bounty maketh us always  
 rimle leofæle 7 hliſea- pleasing and famous, and  
 dige 7 peopþe ægþer ge worthy both to God and to  
 Gode. ge monnum ðe hie men who love it. Now as  
 lufiað: Nu þ feoh þonne property may not belong  
 ægþer ne mæg beon ge both to those who give it,  
 mid þam þe hit relþ ge mid and to those who receive  
 þam þe hit nimð. nu is it, then is it always better  
 forþæm ælc feoh betere and more valuable when  
 7 deoppýrþre gereald given than when held.  
 þonne gehealden:—*Alfr.*

*Boet.* p. 23 & 24.

### 11. On a Good Name.

Genoh swetol ðæt is. This is clear enough, that  
 þ te god poþd 7 god hliſa a good word and good fame,

ælcer monnes biþ betera are better and more precious  
 ⁊ ðeorna. þonne ænig to every man than any riches.  
 pela. hræt ꝥ word gefylþ The word filleth the ears of  
 eallra þara earan þe hit all who hear it; and it thrives  
 geherþ. ⁊ ne biþ þeah no not the less with those who  
 ðylærre mid þam þe hit speak it. It openeth the va-  
 rrricþ his heortan idel- cancy of the heart; it pierces  
 nerre hit openað. ⁊ þær through other hearts that are  
 oðres heortan belocene locked up, and in its progress  
 hit þurhfeærþ. ⁊ on þam among them it is never di-  
 færelde þær betryx ne minished. No one can slay  
 biþ hit no gepanod. ne it with a sword, nor bind it  
 mæg hit mon mid rpeorde with a rope, nor ever kill it.  
 ofrlean. ne mid rape ge-  
 bindan. ne hit næfre ne  
 acpilð.—*Boet.* p. 24.

## 12. *On the Advantages of the Rich.*

Hræþer ðe nu heigen “Dost thou like fair  
 fægeru lond: Ða and- lands?” Then mind an-  
 rporode ꝥ mod þære ge- swered to reason and said:  
 rceadrirnerre ⁊ cpæð.

Hpi ne rceolde melician “Why should I not like  
 fæger land. hu ne is þæt fair lands? How! is not  
 re fægererta dæl Godes that the fairest part of God’s  
 gefcearta. ge full oft pe creation? Full oft we re-  
 fægnaþ rmyltre ræ. ⁊ joice at the mild sea, and  
 eac pundriaþ þær pliter also admire the beauty of  
 þære runnan and þær the sun, and the moon, and  
 monan ⁊ eallra þara of all the stars.”  
 rteopprena.

Ða andrporode re pir- Then answered wisdom  
 dom and reo gefceadrir- and reason to the mind, and  
 nes þam mode ⁊ þur thus said:—“How be-  
 cpæð. Hræt belimph þe longeth to thee their fair-

heopa fægernesse. hƿær  
 ðu ðurpe gylpan ꝥ heopa  
 fægernes þin rie. nere  
 nere. hu. ne ƿarþ þu ꝥ þu  
 heopa nanne ne gepoph-  
 ert. ac gif þu gylpan wille.  
 gylp Godeſ.

Hƿær þu nu fægerna  
 blorwmæna fægme on  
 eartran ſpelce þu hie ge-  
 rcope. hƿær þu nu ſpel-  
 ces auht ƿýncan mæge.  
 oððe gepophces habbe.  
 nere nere. ne do þu ſƿa.  
 hƿær hit nu þines ge-  
 pealdes rie ꝥ re hærfert  
 rie ſƿa pelg on ƿærtinum.  
 hu ne ƿat ic ꝥ hit is no  
 þines gepealdes. Hƿi eart  
 þu ðonne onæled mid ſƿa  
 idele geſean. oððe hƿi lu-  
 farþ ðu þa ſnemdan god  
 ſƿa ungemetlice. ſpelce  
 hi ren þine get nu.

ƿenrþ þu mæge reo  
 ƿýnd þe gedon þæt þa  
 þing ðine agene ſien þa  
 þe heopa agene gecýnd þe  
 gedon ſnemde. nere nere.  
 niſ hit no þe gecýnde ꝥ te  
 þu hi age. ne him niſ ge-  
 býnde ꝥ hi þe folgien. ac  
 þa heofencundan þing þe  
 rint gecýnde. næſ þær  
 eoþþlican :

Ðar eoþþlican ƿærmar  
 rint gerceapene ne tenum

ness ? Durst thou glory  
 that its beauty is thine ? It  
 is not, it is not. How !  
 Knowest not thou that thou  
 madest none of them ? If  
 thou wilt glory ; glory in  
 God.

“ Whether now dost thou  
 rejoice in the fairer blossoms  
 of Easter, as if thou hadst  
 made them ;—canst thou  
 now make any such ? or hast  
 thou made them ? Not so, not  
 so. Do not thou thus. Is it now  
 from thy power that the har-  
 vest is so rich in fruits ?  
 How ! Do I not know that  
 this is not in thy power ?  
 Why art thou inflamed with  
 such an idle joy ? or why  
 lovest thou strange goods so  
 immeasurably as if they now  
 had been thine own ?

“ Thinkest thou that for-  
 tune may do for thee, that  
 those things be thine own,  
 which of their own nature  
 are made foreign to thee ?  
 Not so, not so. It is not  
 natural to thee that thou  
 shouldest possess them ; nor  
 does it belong to them that  
 they should follow thee. But  
 the heavenly things, they are  
 natural to thee ; not these  
 earth-like ones.

“ The earthly fruits are  
 made for animals to subsist

to andlifenene. ⁊ þa populð on; and the riches of the  
 pelan gýnt gerceapene to world are made to deceive  
 biſpice þam monnum þe those men that are like ani-  
 beoþ neatenum gelice. ꝥ mals; that are unrighteous  
 beoþ unrihtſyre ⁊ unge- and insatiable. To these  
 metſæſte. to þam hi eac they also oftenest come.  
 becumað oftost.

Gif þu þonne ðæt ge- “ If thou wilt then have  
 met habban pille. ⁊ ða this moderation, and wilt  
 nýð þearfe pítan pille. know what necessity re-  
 þonne iſ þæt mete ⁊ ðrýnc quires; this is, that meat  
 ⁊ claþar and tol to ſpel- and drink and clothes, and  
 cum cſæſte ſpelce þu tools for such craft as thou  
 cunne ꝥ ðe iſ gecýnde ⁊ knowest, are natural to thee,  
 ꝥ þe iſ riht to habbenne. and are what it is right for  
 hſelc fſemu iſ ðe ꝥ þæt thee to have. What ad-  
 þu pilnige þýſra andþear- vantage is it to thee that  
 dena gerælþa ofen gemet. thou shouldest desire these  
 þonne hie naþer ne maƿon temporal riches above mea-  
 ne þin gehelpan. ne heopa sure, when they can neither  
 reſſra. On ſſiþe lýtlon help thee nor themselves?  
 hiepa hæfþ reo gecýnd With very little of them  
 genog. on ſpa miclum heo hath nature enough: with  
 hæfþ genog ſpa pe ær so much she has enough, as  
 ſſſæcon. Gif þu heope we before mentioned. If  
 maþe ſeleſt. ofen tpeƿa thou usest more of them,  
 oððe hit þe deſaþ. oððe one of these two things hap-  
 hit þe þeah unpýnrum biþ. pens: either they hurt thee,  
 oððe ungetere oððe fſſe- or they are unpleasant. In-  
 cenlic eall ꝥ þu nu ofen convenient or dangerous is  
 gemet deſt. Gif þu nu all that thou now doest be-  
 ofen gemet itſt. ofþe yond moderation. If thou  
 ðrincſt. oððe claþa þe ma eatest now, or drinkeſt, im-  
 on hæfſt þonne þu þurfe. moderately; or haſt more  
 reo ofenig þe purþ oððe clothes on than thou needeſt,  
 to ſape. oððe to plættan. the excess becomes to thee  
 oððe to ungeſýrenum. either ſorrow or nauſeous,  
 oððe to plo. or unſuitable or dangerous.

Gif þu nu penſt ꝥ te “ If thou thinkeſt that



pundorlice ȝepela hpelec extraordinary apparel be any  
 peorþmýnd rie. þonne honour, then I assert the ho-  
 telle ic þa peorþmýnd þa nour to belong to the work-  
 pýphtan þe hie pophte. man who wrought it, and  
 næf na þe. fe pýphta if not to thee. The workman  
 God. þæf cnapft ic þær is God, whose skill I praise  
 hepiȝe on. in it.

Penft þu þæt feo men- "Thinkest thou that a  
 ȝio þinpa monna þe mæȝe great company of servants  
 don ȝefæliȝne. nefe nefe. will make thee happy? Not  
 acȝif hie ýfelefin. ðonne so, not so. But if they be  
 fin. hie þe pleolicpan ȝ evil, then are they more dan-  
 ȝerþicnefulpan ȝehæfð gerous to thee; and more  
 þonne ȝenæfð. forþam troublesome, if bound to  
 ýfele þeȝnaf beoþ rýmle thee, than if thou hadst them  
 heopa hlaforþer fiend. not, because evil *thegns* will  
 Gif hi þonne ȝode beoþ ȝ always be their lord's ene-  
 hlaforþd holde ȝ untþi- mies. If they be good and  
 fealde hu ne beoþ þ þonne faithful to their lord, and not  
 heopa ȝoder. næf þiner. of double mind—How! Is  
 hu miht þu þonne þe aȝ- not this their virtue? it is not  
 nian heopa ȝod. ȝif þu thine. How canst thou then  
 nu þæf ȝilpft. hu ne possess their virtue? If thou  
 ȝilpft þu þonne heopa now gloriest in this—How!  
 ȝoder. næf þiner. Dost thou not glory in their  
*Alfr. Boet. p. 25 & 26.* merit? It is not thine."

### 13. On Power.

Se anpealð næffe ne Power is never a good,  
 biþ ȝod. buton fe ȝod rie unless he be good that has  
 þe hine hæbbe. þeah hit it; and that is the good of  
 biþ ðæf monner ȝod. naf the man, not of the power.  
 ðæf anpealþer. Gif fe an- If power be goodness, why  
 pealð ȝod biþ. forþam hit then is it that no man by his  
 bið. þæt te nan man forþ dominion can come to the

hīf rice ne cȳmð to cƿæf- virtues, and to merit ? but  
 tum. ⁊ to meðemneſſe. by his virtues and merit he  
 Ac foƿ hīf cƿæftum ⁊ comes to dominion and  
 foƿ hīf meðumneſſe he power. Thus no man is  
 cȳmþ to rice ⁊ to an- better for his power ; but if  
 pealde. ðȳ ne biþ nan mon he be good, it is from his  
 foƿ hīf anpealde na þe be virtues that he is good.  
 teƿe. ac foƿ hīf cƿæftum From his virtues he becomes  
 he beoþ ȝoð iƿ he ȝoð biþ. worthy of power, if he be  
 ⁊ foƿ hīf cƿæftum he worthy of it.  
 bið anpealdeſ peoƿþe. ȝiƿ  
 he hīf peoƿþe biþ.

Leorniaþ foƿþam ƿiƿ- Learn therefore wisdom ;  
 dom. ⁊ þonne ȝe hine ȝe- and when you have learned  
 leornod hæbben. ne foƿ- it, do not neglect it. I tell  
 hogiaþ hine þonne. Ðonne you then without any doubt,  
 ȣe ȝe ic eoƿ buton ælcum that by that you may come  
 tƿeon. ꝥ ȝe maȝon þuþh to power, though you should  
 hine becuman to anpealde. not desire the power. You  
 þeah ȝe no þæƿ anpealdeſ need not be solicitous about  
 ne ƿilnȝan. Ne þuƿfon power, nor strive after it.  
 ȝe no hogian on ðam an- If you be wise and good, it  
 pealde. ne him æfteſ will follow you, though you  
 þƿiȝan. ȝiƿ ȝe ƿiƿe biþ ⁊ should not wish it.  
 ȝode. he ƿile fołȝian eoƿ.  
 þeah ȝe hīf no ne ƿilnian.  
*Alfr. Boet. p. 31 & 32.*

#### 14. *On King Alfred's Principles of Government.*

Eala Geƿceadƿiƿneſ. O Reason ! thou know-  
 hƿæt ðu ƿaƿt ꝥ me næƿne est that covetousness, and  
 ȣeo ȝitȣunȝ ⁊ ȣeoȝemæȝþ the possession of this earthly  
 ðiƿreſ eoƿðlican anpeal- power, I did not well like,  
 deſ foƿ ƿel ne licode. ne nor strongly desired at all  
 ic ealler foƿ ȣƿiþe ne this earthly kingdom, except  
 ȝiȣnde þiƿreſ eoƿðlican oh ! I desired materials for

ricef. buton la ic pilnode  
 þeah andþeorcef to þam  
 peorce þe me beboden pær  
 to pýpcanne. ꝥ pær ꝥ ic  
 unfpacodlice 7 gefýren-  
 lice mihte fteopan 7 pec-  
 can þone anpeald þe me  
 befærft pær. Ðpæt ðu  
 pærft ꝥ nan mon ne mæg  
 nænne cpærft cýðan. ne  
 nænne anpeald peccan  
 ne fctioþan butum tolum  
 7 andþeorce. ꝥ bið ælcef  
 cpærfter andþeorc ꝥ mon  
 ðone cpærft buton pýpcan  
 ne mæg.

Ðæt biþ þonne cýningef  
 peorc andþeorc 7 hif tol  
 mid to ricefianne. ꝥ he  
 hæbbe hif land full man-  
 nod. he fceal hæbban ge-  
 bedmen. 7 fýpðmen. 7  
 peorcmen. Ðpæt þu pærft  
 þætte butan ðifum to-  
 lum nan cýning hif cpærft  
 ne mæg cýðan.

Ðæt if eac hif and-  
 þeorc. ꝥ he habban fceal  
 to þam tolum þam þpum  
 gefeþfcpum biþfcte. ꝥ if  
 þonne heopa biþfct land  
 to bugianne. 7 gifta. 7  
 pæpnu. 7 mete. 7 ealo. 7  
 clafar. 7 ge hpæt þæf þe  
 þa þne gefeþfcpaf beho-  
 fiaþ. ne mæg he butan þi-  
 fum þaf tol gehealdan.  
 ne butan þifum tolum

the work that I was com-  
 manded to do. This was  
 that I might unfractionally  
 and becomingly steer and  
 rule the power that was com-  
 mitted to me—What! thou  
 knowest that no man may  
 know any craft nor rule, or  
 steer any power, without  
 tools and materials. There  
 are materials for every craft,  
 without which a man cannot  
 work in that craft.

These are the materials  
 of a king's work, and his  
 tools to govern with, that he  
 have his lands fully peopled;  
 that he should have prayer-  
 men, and army-men, and  
 work-men. What! thou  
 knowest that without these  
 tools no king may show his  
 skill.

These are also his mate-  
 rials, that with these tools he  
 should have provision for  
 these three classes; and  
 their provision then is, land  
 to inhabit, and gifts, and  
 weapons, and meat, and ale,  
 and clothes, and what else  
 that these three classes need;  
 nor can he without these  
 keep his tools; nor without  
 these tools can he work any

nan þara þinga þýpcan þe of those things that it is  
him beboden is to þýp- commanded him to do.  
cenne.

Foþ þý ic pilnode and- For this purpose I desired  
peoþceþ þone anpeald mid materials to govern that  
to zepeccenne. þ mine power with, that my skill  
cþæftaþ 7 anpeald ne and power might not be  
puþde foþgiþen 7 foþho- given up and concealed.  
len. foþþam ælc cþæft 7 But every virtue and every  
ælc anpeald biþ þona foþ- power will soon become  
ealdod 7 foþþuþod. giþ oldened and silenced if they  
he biþ butan þiþdome. be without wisdom. There-  
foþþam ne mæþ non mon fore no man can bring forth  
nænne cþæft foþþbri- any virtue without wisdom:  
gan butan þiþdome. foþ- hence whatsoever is done  
þam þe þpa hþæt þpa þuþ through folly, man can never  
ðýriþe þedon biþ. ne mæþ make that to be virtue.  
hiþ mon næþþe to cþæfte  
zeþecan.

Ðat is nu hþaðoþ to This I can now most truly  
þeþanne. þ ic pilnode say, that *I have desired to*  
þeþþfullice to libbanne *live worthily while I lived,*  
þa hþile þe ic liþede. 7 *and after my life to leave to*  
æþþer minum liþe þam *the men that should be after*  
monnum to læþanne. æþ- *me a remembrance in good*  
þer me þæþen þemýnd on *works.*  
þodum þeþþcum:.

*Alfr. Boet. p. 36 & 37.*

### 15. *Virtue better than Fame.*

Ðþæt foþþod þonne What then has it profited  
þam beþeþtum mannum. the best men that have been  
þe æþ uþ þæþon. þ hi þpa before us, that they so very  
þþiþe pilnodon ðæþ iþelan much desired this idle glory,  
giþþeþ 7 þæþ hliþan æþþer and this fame after their

heopa deaþe. oððe hpæt death; or what will it profit  
 forþtent hit þam þe nu those who now exist?  
 rindon.

Ðý pæpe ælcum men There is more need to  
 mape ðearf þ he pilnode every man that he should  
 zodra cpærta. þonne desire good qualities than  
 leafer hliran. Hpæthæfð false fame. What will he  
 he æt þam hliran. æfter have from that fame, after  
 þær lichoman gedale ⁊ the separation of the body  
 þæpe raple. Du ne piron and the soul? How! do we  
 pe þ ealle men lichomlice not know, that all men die  
 rpeltaþ. ⁊ þeah seo rapl bodily, and yet their souls  
 bið libbende. Ac seo rapl will be living? But the soul  
 færþ rpiþe rpeolice to departs very free-like to  
 heofonum. þonne þ mod heaven. Then the mind  
 him relfum gepita biþ will itself be a witness of  
 Godeſ pillan:—*Alfred's* God's will,  
*Boet.* p. 42.

### 16. *King Alfred's Ideas of the System of Nature.*

An Sceppend iſ buton One Creator is beyond  
 ælcum tpeon. ⁊ ſe iſ eac any doubt; and he is also  
 ſealdend heofoneſ ⁊ eorþ the governor of heaven and  
 þan ⁊ ealpa geſceapta ge earth, and of all creatures  
 repenlicpa ⁊ eac ungeſe- visible and invisible. This  
 penlicpa. þ iſ God ſe lmiht- is God Almighty. All things  
 tiȝ. Ðam þeopiaþ ealle þa þe ſerve him that ſerve thee;  
 þeopiaþ. ge þa þe cunnon. both thoſe that know thee,  
 ge þa þe ne cunnon. ge þa and thoſe that do not know  
 þe hit piron þ hie him thee; both they which un-  
 þeopiaþ. ge þa þe hit ný- derſtand that they ſer-  
 ton. Se ilca geſette una- him, and they which do not  
 pendendlicne riðo. ⁊ þea- perceive it. The ſame hath  
 paſ. ⁊ eac gecýndelice appointed unchangeable laws  
 riðbe eallum hiſ geſceap- and cuſtoms, and alſo a na-  
 tum þa þa he polde. ⁊ rpa tural harmony among all hiſ  
 lange rpa he polde. þa nu creatures, that they ſhould

ſculon ſtandan to po-  
pulde.

now stand in the world as  
he hath willed, and as long  
as he wills.

Ðara unſtillena ge-  
ſceapta ſtýring ne mæg  
no peopþan geſtilled. ne  
eac onpend of ðam rýne  
⁊ of þære endebýrdnerre  
þe him geret iſ. ac ſe an-  
pealda hæfþ ealle hiſ ge-  
ſceapta ſpa mid hiſ bꝛidle  
beſangene. ⁊ zetogene. ⁊  
gemanode ſpa ꝥ hi nauþer  
ne geſtillan ne moton. ne  
eac ſpþor ſtýman. þonne  
he him þæt gerum hiſ  
pealdleðer toſoplæt. Spa  
hæfð ſe ælmihtiga God  
geheaþorade ealle hiſ ge-  
ſceapta mid hiſ anpealde.  
þæt heopa ælc pinð pið  
oþer. and þeah ppæþeð  
oþer ꝥ he ne moton to-  
ſlupan. ac bið geþeppde  
eft to þam ilcan rýne þe  
hie ær upon.

The motion of all active  
creatures cannot be stilled,  
nor even altered from their  
course, and from the ar-  
rangement which is provided  
for them. But he hath  
power over all his creatures;  
and, as with his bridle, con-  
fines, restrains, and admo-  
nishes them; so that they  
can neither be still, nor more  
strongly stir, than the space  
of his ruling reins permits.  
The Almighty God hath so  
coerced all his creatures with  
his dominion, that each of  
them striveth against the  
other; and yet is so wreathed  
with it, that they may not  
slide away from each other,  
but are turned again to that  
same course that they ran  
before.

And ſpa peopþað eft  
geednipade. ſpa hi hit ſa-  
giað ꝥ ða piþenpeapðan  
geſceapta ægþer ge hie  
betpux him pinnað. ge eac  
færte riþbe betpux him  
healdað. Spa nu fýr  
deð ⁊ pæter. ⁊ ſæ ⁊ eorþe.  
⁊ maneza oþra geſceapta.  
þe beoð a ſpa ungeðpæpa  
betpux him ſpa ſpa hi  
beoð. ⁊ þeah he beoð ſpa

Thus will it be again re-  
newed. Thus he varies it,  
that although the elements  
of a contrary kind contend  
betwixt themselves, yet they  
also had a firm peace toge-  
ther. Thus do fire and  
water, now, and sea and  
earth, and many other sub-  
stances. They will always  
be as discordant among  
themselves, as they are now;

geþpæra þætte no þ an þ and yet they are so harmo-  
 hi maƿon ƿeƿeƿan beon. nized, that they can not only  
 ac þý ƿuþþor þ heora be companions, but this fur-  
 ƿuþþum nan buton oþrum ther happens, that indeed  
 beon ne mæƿ. Ac a ƿceal none can exist without the  
 þæt ƿiðerƿearðe þ oðer rest. The one contrariety  
 ƿiþerƿearðe ƿemetƿian. for ever restrains the other  
 contrariety.

Spa nu hæƿð ƿe ælmið- So the Almighty God  
 teƿa God ƿƿiþe ƿeƿceað- has most wisely and perti-  
 ƿiƿlice ƿ ƿƿiþe limƿlice ƿe- nently established the suc-  
 ƿeƿet þ ƿeƿniðle eallum hiƿ cessive changes of all things.  
 ƿeƿceafum. Spa nu lenc- Thus now spring and har-  
 ten ƿ hæƿƿeƿet. on lenc- vest. In spring things grow :  
 hiƿ ƿƿeƿð. and on hæƿ- in harvest they become yel-  
 ƿeƿet hiƿ ƿealƿað. ƿ eƿt low. Again, summer and  
 ƿumer ƿ ƿinter. on ƿu- winter. In summer it is  
 meƿa hiƿ bið ƿealƿm. and warm, and in winter cold.  
 on ƿintƿa cealð. Spa eac So the sun bringeth light  
 ƿio ƿunne bƿunƿð leohte days, and the moon enlight-  
 ðaƿaƿ. ƿ ƿe mona liht on ens the night, through the  
 niht. þuþþæƿilcan Godeƿ same Deity's night. So the  
 miht. Se ilca ƿopƿýnnð same power admonishes the  
 þæƿæ ƿæ þ heo ne mot sea, that it must not over-  
 þone þeornƿold oƿeƿ- step the threshold of the  
 ƿtæƿpan þæƿe eoþan. earth. But he hath appoint-  
 Ac he hæƿð heora mealƿe ed its boundaries, that it  
 ƿƿa ƿeƿette. þ hiƿ ne mot may not extend its limits  
 heone mealƿe ƿeþƿæðan over the quiet earth.  
 oƿeƿ þa ƿtillan eoþan.

Mið þam ilcan ƿeƿe By the same government  
 iƿ ƿeƿeaht ƿƿiþe anlið ƿe- is the like interchange di-  
 ƿƿniðle þæƿ ƿloder ƿ þæƿ rected of the flood and the  
 ebban þa ƿeƿeteneƿ þa he ebb. He permits this ap-  
 læt ƿtandan þa hƿile þe he pointment to stand as long  
 ƿile. Ac þonne æƿ þe he as he wills it. But then, if  
 þ ƿeƿealðeþeƿ ƿoplæt ever he should let go the  
 þaƿa bƿiðla. þe he þa ƿe- reins of those bridles with

ƿceaf̃ta nu mið Ʒebrið- which he has now restrained  
 lode hæf̃ð. ꝥ̃ reo ƿiþer- his creations, the contrariety,  
 ƿearðner. þe ƿe ær ýmbe of which we have before  
 ƿƿræcon. Ʒiꝥ he ða læt spoken, if he were to allow  
 toſlupan. þonne ƿoþlæ- it to escape, would destroy  
 tað hi þa ƿibbe þe hi nu the peace that he now main-  
 healdað. Ʒ ƿinð heoƿa ælc tains. Each of them would  
 on oþer æfter hiꝥ age- contend with the other after  
 num ƿillan. Ʒ ƿoþlætað his own will, and lose their  
 heoƿa Ʒeƿerprædenne. Ʒ combination, and destroy all  
 ƿorðoð ealne þýrne mid- this world, and bring them-  
 daneaꝥð. Ʒ ƿeoþað him- selves to nothing. The same  
 ſelfe to nauhte. Se ilca God combines people in  
 God ƷeƿeƷð mið ƿneond- friendship together, and as-  
 prædenne ƿolc toƷædepe. sociates their families with  
 Ʒ ƿin hiƷƿcƿar Ʒeſamnað purer love. He unites friends  
 mið clænlicpe luſe. De and companions, so that they  
 ƷeƷædepað ƿriind Ʒ Ʒeƿe- truly retain their peace and  
 ƿian ꝥ̃ hie Ʒetƿeoplice attachment. How happy  
 heoƿa ƿibbe Ʒ heoƿa ƿne- would mankind be from this,  
 ondprædenne healðaþ. Eala if their minds were as right  
 ꝥ̃ te ðiꝥ moncýn ƿæpe Ʒe- and as established, and as  
 ſæliz. Ʒiꝥ heoƿa moð ƿæpe well ordered, as those of other  
 ƿpa ƿiht. Ʒ ƿpa Ʒeſtate- creatures are !  
 lod. Ʒ ƿpa Ʒeendebýrð.  
 ƿpa ƿpa þa oþne Ʒeſceaf̃ta  
 ƿindon:—*Boet.* p. 45 & 46.

### 17. On *Wisdom*.

ƿiꝥdom iꝥ ƿe hehſta *Wisdom is the highest*  
 cƿæft. Ʒ ƿe hæf̃ð on him *virtue, and he hath in him*  
 ƿeoþer oþne cƿæftaꝥ *four other virtues. One of*  
 þara iꝥ an ƿærſcipe. oþer *these is prudence ; another,*  
 metƷunƷ. þriðde iꝥ ellen. *moderation ; the third is*  
 ƿeoþe ƿihtƿiꝥner. Se *courage ; the fourth is righ-*  
 ƿiꝥdom Ʒedeð hiꝥ luſi- *teousness. Wisdom maketh*



endar pīre. ⁊ peopþe. ⁊ those that love it wise, and  
 gemetfærte. ⁊ geþýldige. worthy, and constant, and  
 ⁊ rihtpīre. ⁊ ælceþ goder patient, and righteous, and  
 þeapaf he gefýllð ðone ðe with every good habit filleth  
 hine lufað. him that loveth it.

Ðæt ne mazon ðon þa They cannot do this who  
 þe þone anpeald habbað have the power of this world;  
 þīrre populde ne mazon nor can they give any virtue  
 hī nænne cræft forþifan from their wealth to those  
 þam þe hine lufað of who love them, if they have  
 hīora pelan. gif hī hine on it not in their nature. From  
 heora gecýnde nabbað. this it is evident, that the  
 Be þam iſ ſpīþe ſpeotol ꝥ powerful in this world's  
 þa rīcan on ðam populd- wealth have no appropriate  
 pelan nabbað nænne ſun- virtue from it; but their  
 dor cræft. Ac him bið wealth comes to them from  
 ſe pela utane cumen. ⁊ he without, and they can have  
 ne mæg utane nauht aȝ- nothing from without which  
 neſ habban.—*Boet.* p. 60. is their own.

### 18. *The Natural Equality of Mankind\*.*

Ðpæt ealle men hæf- What! all men had a like  
 ðon gelicne fnuman. for- beginning, because they all  
 þam hī ealle coman of came from one father and  
 anum fæder ⁊ of anpe one mother. They all are  
 meder. ealle hī beoð ȝit yet born alike. This is no  
 gelice acennede. niſ ꝥ nan wonder; because God alone  
 pundor. forþam ðe an is the father of all creatures.  
 God iſ fæder eallra ge- He made them all, and go-  
 rceafra. forþam he hī verns all. He gave us the  
 ealle ȝerceop ⁊ ealra pelt. sun's light, and the moon,  
 Se ſelþ þære ſunnan and placed all the stars. He  
 leoht. ⁊ ðam monan. ⁊ created men on the earth.

\* See the substance of this extract in *Saxon Poetry*, by king Al-  
 fred, Praxis, 24.

calle tungla ȝeȝet. Ðe He has connected together  
ȝeȝceop men on eopþan. the soul and the body by his  
ȝeȝadeþode ða ȝaula ȝ power, and made all men  
ðone lichoman mið hiȝ equally noble in their first  
þam anpealde. ȝealle menn nature.  
ȝeȝceop emn æþele on  
ðære ȝnuman ȝecýnde.

Ðri oȝermodiȝe ȝe Why then do ye arrogate  
ðonne oȝer oþre men over other men for your birth  
ȝop eopþum ȝebýrdum without works? Now you  
buton anpeorþe. nu ȝe can find none unnoble. But  
nanne ne maȝon metan all are equally noble, if you  
unæþelne. ac ealle ȝint will think of your first crea-  
emn æðele. ȝiȝ ȝe ȝillað tion and the Creator, and  
þone ȝnuman ȝceafȝ ȝe afterwards of your own nati-  
þencan. ȝ ðone Scippend. vity. Yet the right nobility  
ȝ ȝiþþan eopþer ælceȝ is in the mind. It is not in  
acennedneȝre. Ac þa the flesh, as we said before.  
ȝýht æþelo bið on þam But every man that is at all  
mode. næȝ on þam ȝlærce. subjected to his vices, for-  
ȝpa ȝpa þe æȝ ȝædon. Ac sakes his Creator and his  
ælc mon ðe allunȝa un- first creation, and his nobi-  
deþeoded bið unþearum. lity; and thence becomes  
ȝoplaet hiȝ ȝceppend. ȝ more ignoble than if he were  
hiȝ ȝnuman ȝceafȝ. ȝ hiȝ not nobly born.  
æþelo. ȝ ðonan ȝýrð anæ-  
þelað oð þ he ȝýrð unæ-  
þele:—*Boet.* p. 67.

### 19. *King Alfred's Philosophical Address to the Deity.*

Eala Ðȝýhten. hu mi- O Lord! how great and  
cel ȝ hu þundeþlic þu how wonderful art thou!  
eaȝð. þu þe ealle þine ȝe- Thou! that all thy creatures  
ȝceafȝta. ȝeȝepenlice ȝ eac visible and also invisible  
ungeȝepenlice þundeþlice hast wonderfully made, and  
ȝeȝceope ȝ ȝeȝceadþiȝlice wisely dost govern. Thou!  
heopa þełtȝȝ. ðu þe tida who the courses of time,

ƿƿam middaneapdes ƿƿu-  
man oþ ðone ende ende-  
byrdlice ƿeƿetteƿt. ƿƿa  
þ te hi æƿþer ƿe ƿoþð  
ƿaƿað. ƿe eƿtcumaþ. þu  
þe ealle ða unƿtillan ƿe-  
ƿceaƿta to þinum ƿillan  
aƿtýƿaƿt. ƿ ðu ƿelf ƿimle  
ƿtille and unapendedlic  
ðu ƿhpunaƿt.

Foþþamþe nan mihtizna  
þe niƿ. ne nan þin ƿelica.  
ne þe nan neodðeaƿ ne  
læpde to ƿýpcanne þ þ ðu  
ƿoþhteƿt ac mið þinum  
aƿenum ƿillan ƿ mið þinum  
aƿenum anpealde þu ealle  
ðinƿ ƿeƿoþhteƿt. ðeah ðu  
heopa naner ne beþoƿte.

Spíþe ƿundeƿlic iƿ þ ƿe-  
cýnd þiner ƿoðer foþþam-  
þe hit iƿ eall an. ðu ƿ ðin  
ƿoðner. þ ƿoð na uton cu-  
men to þe. ac hit iƿ ðin  
aƿen. ac eall þ þe ƿoðer  
habbaþ on þiƿre ƿoþulde.  
þ uƿ iƿ uton cumen. þ iƿ  
ƿrom þe. næƿt þu nanne  
andan to nanum þinƿe.

Foþþamþe nan cƿæf-  
tizna iƿ ðonne þu. ne nan  
þin ƿelica. foþþam þu ealle  
ƿoð mið þiner aner ƿe-  
þeahte ƿeƿoþhteƿt ƿ ƿe-  
ƿoþhteƿt. Ne biƿnode þe  
nan man. foþþam ðe nan  
æƿ þe næƿ. þa ƿa þe auht

from the beginning of the  
world to the end, hast esta-  
blished in such order, that  
from thee they all proceed,  
and to thee return. Thou!  
that all moving creatures  
stirrest to thy will, whilst  
thou thyself remainest ever  
tranquil and unchangeable.

Hence none exists mightier  
than thou art: none like  
thee. No necessity has  
taught thee to make what  
thou hast made; but of thine  
own will, and by thine own  
power, thou hast created all  
things. Yet thou hast no  
need of any.

Most wonderful is the na-  
ture of thy goodness; for it  
is all one, thou and thy  
goodness. Good comes not  
from without to thee; but  
it is thine own, and all that  
we have of good in this  
world, and that is coming to  
us from without, proceeds  
from thee. Thou hast no  
envy towards any thing.

None therefore is more  
skillful than thou art. No  
one is like thee; because  
thou hast conceived and  
made all good from thine  
own thought. No man has  
given thee a pattern; for  
none of these things existed

oððe nauht pophte. Ac before thee, to create any þu ealle þing gepophtert thing or not. But thou rpiþe gode 7 rpiþe fæ- hast created all things very gere. 7 þu relf eart þ good and very fair; and hehrtē god 7 þ fæger- thou thyself art the highest erte. and the fairest good.

Spa rpa þu relf ge- As thou thyself didst con-  
hohtert. þu gepophtert ceive, so hast thou made this  
þirne middan gearð. 7 hir world; and thou rulest it as  
pelrt rpa rpa ðu pilt. 7 thou dost will; and thou  
þu relf ðælt call god rpa distributest thyself all good  
rpa ðu pilt. 7 ealle ge- as thou pleasest. Thou hast  
rceafta þu gerceope him made all creatures alike, or  
zelice. 7 eac on sumum in some things unlike, but  
þingum ungelice. ðeah þu thou hast named them with  
ða calle gerceafta ane onename. Thou hast named  
naman genemde. ealle þu them collectively, and called  
nemdert togedene and them the world. Yet this  
hete populð. 7 þeah ðone singlenamethou hast divided  
anne noman ðu todæl- into four elements. One of  
dert on feoper gerceafta. these is earth; another, water;  
an þæra is eorþe. oðer the third, air; the fourth,  
pæter. þriðde lýft. fire. To each of these thou  
feorþe fýr. ælcum þara hast established his own se-  
ðu gerettert hir agene parate position; yet each is  
runderftope. 7 þeah ælc classed with the other; and  
is riþ oþre genemned. 7 so harmoniously bound by  
ribrumlice gebunden mid thy commandment, that  
þinum hebode. rpa þ none of them intrudes on  
heopa nan oþer mearce the limits of the other. The  
ne oþereode. 7 re cýle cold striveth with the heat,  
geþnopode riþ ða hæto. 7 and the wet with the dry.  
þ pæt riþ ðam drýgium. The nature of the earth and  
eorþan gecýnd 7 pæteper water is to be cold. The  
is ceald. rie eorþ is drýge earth is dry and cold; the  
7 ceald. 7 þ pæter pæt water wet and cold. The  
7 ceald. rie lýft ðonne is air then is called either cold,  
genemned þ hio is ægþer or wet, or warm; nor is this

ge ceald. ge pæt. ge pearm. a wonder, because it is made  
 niſ hit nan pundur. for- in the middle, between the  
 þam þe hio iſ geſceapen dry and the cold earth, and  
 on þam midle betpux the hot fire. The fire is the  
 ðære dnyȝan 7 ðære uppermost of all this world's  
 cealdan eorþan. 7 þam ha- creations.  
 tan fýne. ꝥ fýr iſ ýfe-  
 merſt ofer callum þiſſum  
 woruld geſceaftum.

Wunder-like iſ þ þin ge-  
 þeah. ꝥ þu hæfſt ægþer which thou haſt executed,  
 ge don. ge ða geſceafta both that created things  
 gemærſode betpux him. ſhould haue limits between  
 ge eac gemengde þa dny- them, and alſo be inter-  
 ȝan eorþan 7 ða cealdan mingled; the dry and cold  
 under þam cealdan pæ- earth under the cold and wet  
 tepe 7 ꝥ pætan. ꝥ þæt water, ſo that the ſoft and  
 hneſce 7 flopende pæter flowing water ſhould haue a  
 hæbbe flon on þære floor on the firm earth, be-  
 færtan eorþan. forþam þe cauſe it cannot of itſelf ſtand.  
 hit ne mæg on him ſelfum But the earth preſerves it,  
 geſtandan. Ac ſeo eorþe and abſorbs a portion, and by  
 hit helt and be ſumum thus imbibing it the ground  
 ðæle ſpild. 7 forþam is watered till it grows and  
 fýpe heo biþ geleh. ꝥ hio bloſſoms, and brings forth  
 gneþ 7 bleþ and peſt fruits. But if the water did  
 maſ brynȝ. forþam gif ꝥ not thus moiſten it, the  
 pæter hi ne geþpænde. earth would be dried up, and  
 ðonne dnyȝode hio. 7 driven away by the wind like  
 purde todriſen mid þam duſt and aſhes.  
 pinde ſpa ſpa durt oððe  
 axe.

Nor could any living crea-  
 bender ðære eorþan bnu- ture enjoy the earth, or the  
 can. ne þær pæteſ. ne water, or any earthly thing,  
 on nauþrum eardȝan for for the cold, if thou didſt  
 cile. gif þu hi hpæt hpeȝu not a little intermix it with  
 nung a piþ fýr ne gemeng- fire. Wonderful the ſkill

deſt. Þundorlice cſæfte with which thou haſt ordered  
þu hit hæfſt geſceapen that the fire ſhould not burn  
þ þ fýr ne forbærnþ þ the water and the earth. It  
pæter 7 ða eorþan. nu hit is now mingled with both.  
gemenged iſ piþ ægþer. Nor, again, can the water  
ne eſt þ pæter and ſeo and the earth entirely extin-  
eorþe eallunza ne adpærc- guish the fire. The water's  
eþ þ fýr. þær pæteſe own country is on the earth,  
agnu cýþ iſ on eorþan. 7 and alſo in the air, and again  
eac on lýfte. 7 eſt buſan above the ſky: but the fire's  
þam nodorfe. Ac ðær own place is over all the vi-  
fýreſ agen ſtede iſ oþeſ ſible creatures of the world;  
eallum woruld geſceaf- and though it is mingled  
um geſeþenlicum. 7 þeah with all the elements, yet it  
hit iſ gemenged piþ ealle cannot entirely overcome  
geſceafra. 7 ðeah ne mæg any of them; becauſe it has  
nane þara geſceafra cal- not the leave of the Al-  
lunza oſcuman. forþam- mighty.  
þe hit næfþ leaſe ðær  
ſelmihtigan.

Sio eorþe ðonne iſ he- The earth, then, is heavier  
fýgne 7 þicce þonne oþra and thicker than the other  
geſceafra. forþam hio iſ elements, becauſe it is lower  
nroþor ðonne ænig oþru than any other, except the  
geſceaf buton þam no- ſky. Hence the ſky is every  
dore. forþam ſe nodor day on its exterior; yet it  
hine hæfþ ælce dæg utane no where more approaches  
ðeah he hine napeſ ne ge- it, but in every place it is  
nealæce. on ælcepe ſtope equally nigh both above and  
he iſ hine emn neah. ge below.  
uſan. ge neorþon.

ſelc ðara geſceafra. Each of the elements that  
þe þe geſýrn ær ýmbe we formerly ſpoke about has  
ſſræcon. hæfþ hiſ agenne its own ſtation apart; and  
earþ on ſundron. 7 ðeah though each is mingled with  
iſ ælc piþ oþeſ gemenged. the other, ſo that none of  
forþamþe nan ðara ge- them can exiſt without the  
ſceafra ne mæg bion bu- other, yet they are not per-

ton oþerne. Ðeah hio un-  
 rpeotol rie on ðære  
 oþerne. rpa rpa nu pæter  
 iſ 7 eorþe rint rpiþe ear-  
 foþe to geceonne oððe to  
 ongiþonne dýrgum mon-  
 num on fýne. 7 rpa þeah  
 hi rint þær piþ gemengðe.  
 rpa iſ eac þær fýr on þam  
 rtanum 7 on þam pætere.  
 rpiþe earfoþ hape. ac hit  
 iſ ðeah þara.

Ðu gebunde ꝥ fýr mið  
 rpiþe unabindendlicum  
 pacentum ꝥ hit ne mæg  
 cuman to hiſ azenum  
 earðe. ꝥ iſ to þam mærtan  
 fýne ðe oþer uſ iſ. þýlær  
 hit foþlæte þa eorþan. 7  
 ealle oþre gerceafta a-  
 rpindað foþ ungemetlic-  
 um cýle. 7 iſ hit eallunga  
 ffrom gepite.

Ðu gerþaþoladeſt eorþ-  
 þan rpiþe pundoplice 7  
 færtlice ꝥ hio ne helt on  
 nane healfe. ne on nanum  
 eorþlic þinge ne rtent. ne  
 nanpuht eorþliceſ hi ne  
 healt. ꝥ hio ne riþe. 7 niſ  
 hiþe ðonne eþne to feal-  
 lanne of ðune ðonne  
 up.

Ðu eac þa þmepealðan  
 rapla on geþpærum limum  
 rtýnerc. rpa ꝥ þære raple  
 þýlærre ne býþ on ðam

ceptible within the rest.  
 Thus water and earth are  
 very difficult to be seen, or  
 to be comprehended by un-  
 wise men, in fire, and yet  
 they are therewith commin-  
 gled. So is also the fire in  
 stones and water very diffi-  
 cult to be perceived; but it  
 is there.

Thou bindest fire with  
 very indissoluble chains, that  
 it may not go to its own sta-  
 tion, which is the mightiest  
 fire that exists above us; lest  
 it should abandon the earth,  
 and all other creatures should  
 be destroyed from extreme  
 cold, in case it should wholly  
 depart.

Thou hast most wonder-  
 fully and firmly established  
 the earth, so that it halts on  
 no side, and stands on no  
 earthly thing; but all earth-  
 like things it holds, that they  
 cannot leave it. Nor is it  
 easier to them to fall off  
 downwards than upwards.

Thou also stirrest the  
 threefold soul in accordant  
 limbs, so that there is no  
 less of that soul in the least

hærtan fingre. Ðe on eal-  
lum þam lichoman. for Ði  
ic cwæþ ꝥ rio rapul pære  
þrioƿeald. forþamþe uþ-  
pitan recgaþ ꝥ hio hæbbe  
Ðrio gecýnd. an Ðara ge-  
cýnda is ꝥ heo biþ pilni-  
gende. oþer ꝥ hio biþ in-  
riende. þriðde þæt hio biþ  
gerceadƿiſ. tƿa Ðara ge-  
cýndu habbaþ netenu. ſƿa  
rame ſƿa men. oþer Ðara  
is pilnung. oþer is inſung.  
ac ſe mon ana hæfþ ge-  
rceadƿiſnerre. naller nan  
oðru gerceaft. forþi he  
hæfþ oþerþungen ealle Ða  
eoþlican gerceafta mid  
geþeahte 7 mid andgite.  
forþam ſeo gerceadƿiſner  
ſceal pealdan ægþer ge  
Ðære pilnunga ge þær  
ýrner. forþam hio is ſýn-  
deplíc cwæft Ðære ſaple.

Spa þu gerceope þa  
ſaple ꝥ hio ſceolde ealne  
peg hƿearƿian on hipe  
ſelfne. ſƿa ſƿa eall þer  
ƿodop hƿeſþ. oððe ſƿa  
ſƿa hƿeol on hƿeſþ. ſmea-  
gende ýmb hipe ſceop-  
pend. oððe ýmbe hi ſelfe.  
oððe ýmbe Ðar eoþlican  
gerceafta. Ðonne hio  
þonne ýmbe hipe ſcip-  
pend ſmeaþ. Ðonne bið  
hio oþer hipe ſelfne. Ac

finger than in all the body.  
By this I know that the soul  
is threefold, because philoso-  
phers say that it hath three  
natures. One of these na-  
tures is, that it desires; an-  
other, that it becomes angry;  
the third, that it is rational.  
Two of these natures ani-  
mals possess the same as  
men: one is desire, the other  
is anger. But man alone  
has reason, no other crea-  
ture has it. Hence he hath  
excelled all earthly creatures  
in thought and understand-  
ing; because reason shall  
govern both desire and wrath.  
It is the distinguishing virtue  
of the soul.

Thou hast so made the  
soul, that she should always  
revolve upon herself, as all  
this sky turneth, or as a wheel  
rolls round, inquiring about  
her Creator or herself, or  
about the creatures of the  
earth. When she inquireth  
about her Creator, she rises  
above herself; when she  
searches into herself, then  
she is within herself; and  
she becomes below herself



þonne hio ymbe hi ſelfe when ſhe loves earthly things,  
 ſmeað. Ðonne bið hio on and wonders at them.  
 hie ſelfe. And under  
 hie ſelfe hio biþ þonne.  
 Ðonne heo luſað þar eorþ-  
 lican þing. ⁊ Ðana pun-  
 draþ.

Ðpæt þu Ðrihten for- Thou, O Lord! wilt grant  
 geaſe þam ſaplum eard on the ſoul a dwelling in the  
 hiofonum. ⁊ him þær heavens, and wilt endow it  
 giffre peopþlice gifa. æl- there with worthy gifts, to  
 cepe be hie geeapnunge. every one according to their  
 ⁊ geðert ꝥ he ſcinað ſpiþe deserts. Thou wilt make it  
 beorhte. ⁊ ðeah ſpiþe to ſhine very bright, and yet  
 miſtlice biþhtu. ſume with brightness very various;  
 beorhtor. ſume unbýrh- ſome more ſplendidly, ſome  
 tor. ſpa ſpa ſteorpan. leſs bright, as the ſtars are,  
 ælc be hiſ geeapnunga. each according to his earning.

Ðpæt þu Ðrihten ge- Thou, O Lord! gatherest  
 gædepaſt ða hiofonlicon the heaven-like ſouls, and  
 ſapla ⁊ ða eorþlican lichoman. ⁊ hi on ðiſſe worlde the earth-like bodies; and  
 gemengeſt ſpa ſpa hi thou mingleft them in this  
 ſrom ðe hider comon. world, ſo that they come hi-  
 ſpa hi eac to ðe hionan ther from thee, and to thee  
 fundiaþ. Ðu fýldeſt þar again from hence aſpire.  
 eorþan mid miſtlicum Thou haſt filled the earth  
 cýnpenum netena. ⁊ hi with animals of various kinds,  
 riþþan aſeope miſtlicum and then ſowed it with dif-  
 ſæde treopa ⁊ pýpta. ferent ſeeds of trees and  
 herbs.

Forgiſ nu Ðrihten Grant now, O Lord! to our  
 upum modum ꝥ hi moton minds that they may aſcend  
 to þe aſtigan þuph Ðaſ to thee from the difficulties  
 eapfoþu þiſſe worlde. ⁊ of this world; that from the  
 of þiſſum biſegum to þe occupations here, they may  
 cuman. ⁊ openum eazum come to thee. With the  
 upeſ modeſ þe moten ge- opened eyes of our mind may  
 jeon ðone æþelan æpelm we behold the noble fountain

ealra goda. ꝥ eart Ðu. of all good! Thou art this.  
 Forȝif ur ðonne hale Give us, then, a healthy sight  
 eagan upeſ moder. ꝥ pe to our understanding, that  
 hi þonne moton aƿært- we may fasten it upon thee.  
 nian on þe. 7 todrif þone Drive away this mist that  
 miſt ðe nu hangaþ be- now hangs before our mental  
 ƿoran upeſ moder eazum. vision, and enlighten our  
 7 onliht þa eagan mid ði- eyes with thy light: for  
 num leohte. ƿoþam þu thou art the brightness of  
 eart ƿio biþhtu þæſ ƿoþan the true light. Thou art the  
 leohter. 7 þu eart ƿeo soft rest of the just. Thou  
 reſte nært ƿoþærtna. cauſeſt them to ſee thee.  
 and þu zedeſt ꝥ hi þe ze- Thou art the beginning of  
 reoþ. þu eart ealra þinga all things, and their end.  
 ƿuma 7 ende. Ðu biſt Thou ſupporteſt all things  
 ealle þing buton zepince. without fatigue. Thou art  
 Ðu eart ægþeſ ze ƿeȝ. ze the path and the leader, and  
 laðþeoſ. ze ƿio ƿtop þe ƿe the place to which the path  
 ƿeȝ to liȝþ. þe ealle men conducts us. All men tend  
 to ƿundiaþ:—*Alfr. Boet.* to thee.  
 p. 77—80.

20. *An Exhortation to ſeek for Felicity by Com-  
 munion with God\*.*

ƿel la men pel. ælc þara Well! O men! Well:  
 þe ƿneo ƿie ƿundize to every one of you that be free,  
 ðam goode. 7 to ðam ze- tend to this good, and to this  
 rælþum. 7 ƿe þe nu zehæft felicity: and he that is now  
 ƿie mid ðæpe unnýtta in bondage with the fruitless  
 luſe þiſſe middan zeapd- love of this world, let him  
 eſ. ƿece him ƿneodum hu ſeek liberty, that he may  
 he mæȝe becuman to þam come to this felicity. For  
 zeraþum. ƿoþam ꝥ iſ this is the only reſt of all  
 ƿio an nært eallra uppa our labours. This is the

\* The ſubſtance of this is written in metre by king Alfred. See Praxis, extract 25.

geƿƿinca. ƿio an hýþ býþ only port always calm after  
 ƿimle ƿmýltu æfter eal- the storms and billows of  
 lum ðam ýrtum 7 ðam our toils. This the only  
 ýþum urna geƿƿinca. þ ƿ station of our peace; the  
 ƿeo an ƿriðƿtop 7 ƿio an only comforter of grief after  
 ƿrofer eƿminza æfter all the sorrows of the pre-  
 ðam eƿmðum þiſſer and- sent life.  
 ƿeandān liſer.

Ac þa gýlðenan ſtanar. The golden stones and  
 7 þa ſeolſſenan. 7 ælceſ the ſilvery ones, and jewels  
 cýnneſ gýmmar. 7 eall þer of all kinds, and all the riches  
 andƿeandā pela. ne on- before us, will not enlighten  
 lihthaþ hi nauht þæſ modeſ the eyes of the mind, nor  
 eazan ne heopa ſceap- improve their acuteness to  
 neſſe nauht zebetaþ to perceive the appearance of  
 ðæſe ſceapunga ðæſe the true felicity. They rather  
 ſoþan zeſælþe. ac zet ſpi- blind the mind's eyes than  
 þoþ heablendaþ þæſ modeſ make them ſharper, becauſe  
 eazan. ðonne hi hi aſcýp- all things that pleaſe here,  
 pan. ſoþam ealle þa þing in this preſent life, are earth-  
 ðe heſ liciāþ on þiſum ly; becauſe they are flying.  
 andƿeandum liſe. ƿint But the admirable brightneſſe  
 eoþþlice. ſoþ ðý hi ƿint that brightens all things and  
 ƿleonde. Ac ƿio ƿundor- governs all, will not deſtroy  
 lice beoþhtneſ. ðe ealle the ſoul, but will enlighten  
 ðing zebýht 7 eallum it. If, then, any man could  
 pelt. nýle þ þa ſapla ſoþ- perceive the ſplendour of the  
 peoþan. ac ƿile hi on- heavenly light with the pure  
 lihthan. Giſ ðonne hpele eyes of hiſ mind, he would  
 mon mæge zeſion ða then ſay that the radiance  
 býhtu þæſ heoſenlican of the ſhining of the ſun iſ  
 leohteſ mið hluttſum ea- not ſuperior to this—is  
 gum hiſ modeſ. ðonne not to be compared to the  
 ƿile he cpeþan þ ƿio everlaſting brightneſſe of  
 beoþhtneſ þæſe ƿunnan God."  
 ſciman ſie þæſ æſ neſ to  
 metanne ƿiþ þa ecan  
 býhtu Goder:—*Alfred's*  
*Boet.* p. 87.

21. *The Effect of Vices on the Characters of Men.*

Ac ꝥpa ꝥpa manna      But as the goodness of  
 godnes hi ahefþ ofen þa      men raiseth them above hu-  
 menniscan gecýnd. to      man nature, to the (height)  
 þam ꝥ hi beoþ Godas ge-      that they may be called Gods;  
 nemnede. ꝥpa eac hiopa      so also their evilness converts  
 ýfelnes apýrþ hi under      them into something below  
 ða menniscan gecýnd. to      human nature, to the degree  
 þam ꝥ hi bioþ ýfele geha-      that they may be named  
 tene.      devils.

Ðæt pe cpeþaþ ꝥie      This we say should not be  
 nauht. Forþam gif ðu      so: for if thou findest a man  
 ꝥpa geþlætne mon metýr      so corrupted, as that he be  
 ꝥ he biþ aþerfæd ffrom      warped wholly from good to  
 gode to ýfele. ne miht      evil, thou canst not with  
 ðu hine na mid rihte      right name him a man, but  
 nemnan man. ac neat.      a beast. If thou perceivest of  
 Gif þu þonne on hþilcum      any man that he be cove-  
 men ongitýr. ꝥ he biþ      tous, and a plunderer, thou  
 gitrepe 7 þeafepe. ne      shalt not call him a man, but  
 fcealt þu hine na hatan      a wolf. And the fierce per-  
 man. ac pulf. And þone      son that is restless, thou shalt  
 þeþan þe biþ þpeorteme.      call a hound, not a man.  
 þu fcealt hatan hund.      And the false, crafty one, a  
 nallaþ mann. And þone      fox. He that is extremely  
 leaþan lýtegan. þu fcealt      moody, and enraged, and  
 hatan fox. næf mann.      hath too great fury, thou  
 And ðone ungemetlice      shalt call a lion, not a man.  
 modegan 7 upriende. ðe      The slothful that is too slow,  
 to micel ne andan hæfþ.      thou shalt term an ass more  
 ðu fcealt hatan leo. næf      than a man. The unseason-  
 mann. And þone fænan. þe      ably fearful person, who  
 biþ to fclap. ðu fcealt hatan      dreads more than he needs,  
 aþra ma þonne man. And      thou mayest call a hare, rath-  
 þone ungemetlice eapgan.      er than man.  
 þe him on ðæt mape þonne      he þurfe. þu miht hatan  
 he þurfe. þu miht hatan      hapa. ma ðonne man.

And þam ungerȝeap þe- Thou mayest say of the  
 gan and ðam hælȝan. þu inconstant and light-minded,  
 miht recȝzan ꝥ hi biþ pinde that they are more like the  
 ȝelicra oððe unȝtillum winds or the unquiet fowls,  
 ȝuȝelum. ðonne ȝemet- than steady men. And if thou  
 ȝærȝum monnum. And perceivest one that pursues  
 þam þe ðu onȝitȝe ꝥ he liþ the lusts of his body, he is  
 on hiȝ lichaman lȝȝum. ꝥ most like fat swine, who al-  
 he bið anlicorȝe ȝettum ways desire to lay down in  
 ȝpinum. þe ȝimle pillnaþ foul soils, and will not wash  
 licȝan on ȝulum ȝolum. themselves in clear waters ;  
 and hi nȝllaþ aȝȝylȝan on or if they should, by a rare  
 hluttȝum ȝæterum. Ac chance, be swimming in  
 þeah hi ȝeldum hponne them, they throw themselves  
 beȝpemde peorþon. ðonne again on their mire and wal-  
 ȝleaþ he eȝt on þa ȝolu low therein.  
 and bepealȝiaþ þæȝ on.  
 —*Alfr. Boet.* p. 113 & 114.

## 22. On the Will.

Ic polde ðe acȝian hȝæ- "I would ask thee, whether  
 þeȝ pe ænȝne ȝȝȝdom we have any freedom or any  
 habban oððe ænȝne an- power, what we should do,  
 peald hȝæt pe don. hȝæt or what we should not do ;  
 pe ne ne don. ðe ȝio ȝod- or does the divine preordi-  
 cunde ȝoȝetiohhunȝ oþþe nation or fate compel us to  
 ȝio ȝȝȝd uȝ neðe to ðam that which we wish ?"  
 þe pe pillen:-

Ða cȝæþ he. ȝe habbaþ Then said he, "We have  
 micelne anpeald. niȝ nan much power. There is no  
 ȝeȝceadȝiȝ ȝeȝceafȝe ꝥ rational creature which has  
 næbbe ȝȝeodum. ȝe þe not freedom. He that hath  
 ȝeȝceadȝiȝ neȝȝe hæȝþ. ȝe reason may judge and dis-  
 mæȝ deman ȝ toȝceadan criminate what he should



ýfel. rpæþen he pille. and as well as good, whichsoever  
 þu reȝrt eac ꝥ God wite he will; and thou sayest also,  
 ælc þing ænen hit ge- that God knoweth every  
 pyrþe. 7 þu reȝrt eac ꝥ thing before it happens; and  
 nan þing pyrþe bute hit thou also sayest, that nothing  
 God pille oððe geþarize. happens but that God wills  
 7 ðu reȝrt ꝥ hit rcýle or consents to it: and thou  
 eall fapan rpa getiohhod sayest that it should all go as  
 habbe. Nu pundrie ic he has appointed. Now I  
 þær hpý hi geþarize ꝥ þa wonder at this: why he  
 ýfelan men habban þone should consent that evil men  
 frýdom ꝥ hi mazon don should have freedom, that  
 rpa god rpa ýfel rpæþen they may do evil as well as  
 rpa hi pillan. ðonne he æn good, whichsoever they will,  
 pat ꝥ hi ýfel don pillap. when he knew before that  
 they would do evil."

Ða cpæþ he. Ic þe mæg Then quoth he, "I may  
 rpiþe eaþe geandpyrdan very easily answer thee this  
 þær rpeller. Ðu polde remark. How would it now  
 he nu locian ȝif hpýlc look to you, if there were any  
 rpiþe rice cýning þære 7 very powerful king, and he  
 næfde nænne frýne mon had no freemen in all his  
 on eallon hif rice. ac kingdom, but that all were  
 pænon ealle þeope. slaves?"

Ða cpæþ ic. Ne þuhte Then said I, "It would not  
 hit me nauht rihtlic. ne seem to me right, nor also  
 eac ȝerirenlic. ȝif him reasonable, if servile men only  
 rceoldan þeope men þeni- should attend upon him."  
 gan.

Ða cpæþ he. Ðpæt pære Then quoth he, "What  
 unȝecýndlicne. ȝif God would be more unnatural,  
 næfde on eallum hif rice than if God in all his kingdom  
 nane frize rceaft under had no free creatures under  
 hif anpealde. forþæm he his power? Therefore he made  
 ȝerceop tpa ȝerceadþiran two rational creatures free;  
 ȝerceafta frio. englar 7 angels and men. He gave  
 men. þam he ȝeaf micle them the great gift of free-  
 ȝife fræodome. ꝥ hi mor- dom. Hence they could do

ton ðon ꝥpa goð ꝥpa ýfel evil as well as good, whichso-  
 ꝥpæþor ꝥpa hi poðon. he ever they would. He gawe this  
 jælde ꝥriþe færte gife 7 very fixed gift, and a very fixed  
 ꝥriþe færte æ mid þære law with that gift, to every  
 gife ælcum menn oþ hir man unto this end. The free-  
 ende. ꝥ 7 ꝥe ꝥrýðom. þæt dom is, that man may do  
 te mon mot ðon ꝥ he wile. what he will : and the law  
 and ꝥ 7 ꝥio æ ꝥ gilt æl- is, that he will render to  
 cum men be hir 7epýrh- every man according to his  
 tum ægþe 7e on ðýrre works, either in this world  
 worulde 7e on þære to- or in the future one ; good  
 weardan ꝥpa goð ꝥpa ýfel or evil, whichsoever he doeth.  
 ꝥpæþe he ðeþ. 7 men ma- Men may obtain through  
 gan begitan þurh þone this freedom whatsoever they  
 ꝥrýðom ꝥpa hþæt ꝥpa he will ; but they cannot escape  
 pillaf. buton ðeaþ hi ne death, though they may by  
 mazon ꝥorcyrran æc hi good conduct hinder it, so  
 hine mazon mid godum that it shall come later. In-  
 weorcum zelettan ꝥ he deed they may defer it to old  
 þý lato 7 cýmþ. 7e ꝥurþum age, if they don't want good  
 oþ opelðo hi hine hwilum will for good works."  
 lettaf gife mon to godum  
 weorce ne on hægze habbe  
 godne pillan.—*Alfr. Boet.*  
 p. 140—142.

23. *Cædmon's Poetical Paraphrase on that Part of  
 Genesis which relates to the Fall of the Angels.*  
 Written before A.D. 680\*.

Uꝥ 7 ꝥuht micel †.	To us it is much right
ðæt we poðe 7a weard.	That we the heavens' Ruler,

\* See Turner's *History of the Anglo-Saxons*, 8vo, 1820, vol. iii. p. 302 and 355 ; and this Grammar, in Prosody, p. 231, note 22.

† The general division of lines is here followed, as denoted by the punctuation in the edition of Cædmon published by Junius in 1655. The letters of alliteration will be easily discovered by the rules given in Prosody.



peþeða pulðor Lining.  
 poþdum heþigen.  
 moðum luþien :  
 He iſ mægna ſpeð.  
 heafoð ealpa heah ge-  
 Frea ælmihtig : [ſceapta.  
 Næſ him fuma æfre.  
 oþ geþorðen.  
 ne nu ende cýmþ.  
 ecean Drihtneſ.  
 ac he bið á rice.  
 oþeþ heopen ſtolas.  
 heagum þrýmmum.  
 roðfæſt 7 ſpið ſepom.  
 ſpegel-bormaſ heolð :  
 þa pænon geſette.  
 riðe 7 riðe.  
 þurh gepealð Godes.  
 pulðreſ beapnum.  
 gaſta pearðum :  
 hæfðon gleam 7 ðream.  
 and heopa oþðfuman.  
 engla þneatar.  
 beoþhte bliſſe.  
 pæſ heopa blæð micel.  
 þeƿnaſ þrýmfæſte.  
 þeoden hepeðon.  
 ſægðon luſtum loſ.  
 heopa liſ fpean. [um.  
 ðeomdon drihteneſ ðugeþ-  
 pænon ſpiðe geſælige.  
 ſýnna ne cuþon.  
 fipeana fremman.  
 ac hie on ſpiðe liþdon.  
 ece mið heopa aldoþ.  
 elleſ ne ongunnon.  
 pæpan on roðerum.  
 nýmþe riht 7 roð.

The hoſts' glorious King,  
 With words ſhould praize,  
 With minds ſhould love.  
 He is in power abundant,  
 High head of all creatures,  
 Almighty Lord ! [ginning  
 There was not to him ever be-  
 Nor origin made ;  
 Nor now end cometh  
 Of the eternal Lord ! [ful  
 But he will be always power-  
 Over heaven's ſeats  
 In high majeſty. [ous,  
 Truth-ſaſt and very ſtrenu-  
 Ruler of the boſoms of the  
 Then were they ſet [ſky!  
 Wide and ample,  
 Through God's power,  
 For the children of glory,  
 For the guardians of ſpirits :  
 They had joy and ſplendour,  
 And their beginning-origiñ,  
 The hoſts of angels ;  
 Bright bliſs  
 Was their great fruit.  
 The illuſtrious miniſters  
 Praiſed the King :  
 They ſaid willingly praize  
 To their life-Lord ; [virtues,  
 They obeyed domination with  
 They were very happy ;  
 Sins they knew not,  
 Nor to frame crimes :  
 But they in peace lived  
 With their Eternal Elder.  
 Otherwiſe they began not  
 To rear in the ſky,  
 Except right and truth,

ær ðon engla pearð.  
 for oferhýzðe.  
 ðæl on zedpilde.  
 noldon ðneozan leng.  
 heora ſelfra næð.  
 ac hie of ſibluſan.  
 Godeſ ahpurpon:  
 Hæfdon zielp micel.  
 ðæt hie wið Drihtne.  
 ðælan meah-ton.  
 puldor-ſæſtan pic.  
 peroder þrýmme  
 rið 7 ſreȝl-toſiht.  
 him þær ſar zelamp.  
 æfſt 7 oferhýzð.  
 7 þær engles mod.  
 þe þone unſræð.  
 onzan æreſt fremman.  
 peſan 7 peccean  
 þa he worde cƿæð.  
 niþeſ ofþýrſted.  
 ðat he on norð ðæle.  
 ham 7 heahſetl.  
 heofena riceſ.  
 azan polde:  
 þa pearð ýrpe God.  
 7 þam perode pƿað.  
 þe he ær purðode  
 plite 7 pulðne.  
 Sceop þam perlogan  
 pƿæcligne ham.  
 peorce to leane.  
 helle heaſaſ.  
 heorðe niðar.  
 heht þ ƿite-huſ.  
 pƿæcna biðan.  
 ðeop ðneamaleaſ.  
 Drihten ure.

Before the angels' Ruler,  
 For pride  
 Divided them in error.  
 They would not prolong  
 Council for themselves !  
 But they from self-love  
 Throw off God's.  
 They had much pride  
 That they against the Lord  
 Would divide  
 The glorious place,  
 The majesty of their hosts,  
 The wide and bright sky.  
 To him there grief happened,  
 Envy and pride ;  
 To that angel's mind  
 That this ill counsel  
 Began first to frame,  
 To weave and wake.  
 Then he words said,  
 Darkened with iniquity,  
 That he in the north part  
 A home and high seat  
 Of heaven's kingdom  
 Would possess.  
 Then was God angry,  
 And with the host wroth  
 That he before esteemed  
 Illustrious and glorious.  
 He made for those perfidious  
 An exiled home,  
 A work of retribution,  
 Hell's groans  
 And hard hatreds.  
 Our Lord [house  
 Commanded the punishment  
 For the exiles to abide,  
 Deep, joyless,

garfa pearðar :  
 þa he hit geape pirte.  
 rýnnihte befeald.  
 furle geinnod.  
 geond folen fyre.  
 and fæpcýle.  
 nece 7 peade leze.  
 heht ða geond.  
 ðat næbleare hof.  
 peaxan pite brogan :

Dæfdon hie ppohtzeteme.  
 grimme wið God zerom-  
 nod :

Ðim þær grimlean becom.

cwædon þ heo rice.  
 neðe mode.  
 aȝan poldan.  
 and swa eaðe meahthan :  
 Ðim seo pen geleah.  
 riððan þaldend hī.  
 heofona heah Eining.  
 honda æræpde.  
 hehste wið þam hepze.  
 ne mihton hýgeleare.  
 mæne wið metode.  
 mæȝyn brýttigan.  
 ac him se mæra mod ge-  
 bælc forbiȝde : [træfde.  
 þa he gebolgen pearð.  
 berloh sȝn fceapan.  
 riȝone 7 zepealde.  
 dome 7 duȝeðe.  
 and ðreame benam.  
 hī feond fwiðo.  
 and geſean ealle.

The rulers of spirits.  
 When he it ready knew  
 With perpetual night foul,  
 Sulphur including,  
 Over it full fire  
 And extensive cold,  
 With smoke and red flame,  
 He commanded them over  
 The mansion, void of council,  
 To increase the terror pu-  
 nishment. [tion ;

They had provoked accusa-  
 Grim against God collected

To them was grim retribu-  
 tion come.

They said that the kingdom  
 With fierce mind  
 They would possess,  
 And so easily might.  
 Them the hope deceived,  
 After the Governor  
 The heaven's high King,  
 His hands uprear'd  
 Highest against the crowd ;  
 Nor might the void of mind,  
 Vile against their Maker,  
 Enjoy might. [parted,  
 Their loftiness of mind de-  
 Their pride was diminished.  
 Then was he angry ;  
 He struck his enemies  
 With victory and power,  
 With judgment and virtue,  
 And took away joy ;  
 Peace from his enemies,  
 And all pleasure :

tophste tīpe.  
 and his torn ƷeƷnæc.  
 on Ʒeracum Ʒriðe.  
 ŷelfeŷ mihtum.  
 ƷtenƷum Ʒtiepe.  
 hæfde Ʒtýrne mod.  
 ƷeƷnemeð Ʒnýmme.  
 Ʒnap on Ʒnaðe.  
 Ʒáum Ʒolmum.  
 Ʒ him on Ʒæðm ƷeƷnæc.  
 ýn on mode.  
 eðele beƷcýneðe.  
 his Ʒiðerþnecan.  
 Ʒuldoŷ ƷeƷtealdum.  
 Sceop þa Ʒ Ʒcýneðe  
 Scýppend uƷe.  
 oƷeƷhiðig cýn.  
 enƷla oƷ heoƷnum.  
 Ʒær leaƷ ƷeƷnoð.  
 Ʒalðend Ʒende.  
 laðpendne heƷe.  
 on langne Ʒið.  
 Ʒeompe ƷaƷtaƷ.  
 Ʒær him Ʒýlp ƷoƷnoð.  
 beoƷ ƷoƷnoƷƷten.  
 and ƷoƷbiƷeð þným.  
 Ʒlite ƷeƷemmed.  
 heo on ƷƷace Ʒýððan.  
 Ʒeomodon ƷƷeaƷte.  
 Ʒiðe ne þoƷƷton.  
 hlude hlihhan.  
 ac heo hell tƷneƷum.  
 ƷeƷiƷe Ʒunodon.  
 and Ʒean cuðon.  
 Ʒár Ʒ ƷoƷƷe.  
 ƷuƷl þƷoƷeðon.  
 þýƷtƷum beƷeahte.

Illustrious Lord !  
 And his anger wreaked.  
 On the enemies greatly,  
 In their own power  
 Deprived of strength.  
 He had a stern mind ;  
 Grimly provoked ;  
 He seized in his wrath  
 On the limbs of his enemies,  
 And them in pieces broke,  
 Wrathful in mind :  
 He deprived of honour  
 His adversaries,  
 From the stations of glory.  
 He made and cut off,  
 Our Creator !  
 The proud race  
 Of angels from heaven ;  
 The faithless host.  
 The Governor sent  
 The hated army  
 On a long journey,  
 With sorrowful spirits.  
 To them was glory lost,  
 Their threats broken,  
 Their majesty curtailed,  
 Stained in splendour :  
 They in exile afterwards  
 Pressed on their black  
 Way, they needed not  
 Loud to laugh ;  
 But they in hell's torments  
 Weary remained,  
 And knew woe,  
 Sad and sorry :  
 They endured sulphur,  
 Covered with darkness,

þearf æfterlean.  
 þær þe heo ongunnon.  
 wið Gode pinnan.  
*Cædmon. p. 1 & 2.*

A heavy recompense,  
 Because they had begun  
 To fight against God.

24. *On the Natural Equality of Mankind\*.*

Dæt eorþþapan.  
 ealle hæfden.  
 fold buende.  
 fruman gelicne.  
 hi of anum træm.  
 ealle comon.  
 pere 7 pife.  
 on woruld innan.  
 and hi eac nu get.  
 ealle gelice.  
 on woruld cumað.  
 place 7 heane.  
 Nis þ nan pundor.  
 forþæm witan ealle.  
 dæt an God is.  
 ealra gecceafta.  
 Frea moncýnner.  
 Fæder 7 Scippend.  
 re þære sunnan leoht.  
 seleþ of heofonum.  
 monan 7 þýr.  
 mærum 7 teofrum.  
 re gecceop.  
 men on eorþan.  
 and gearmnaðe.  
 raple to lice.  
 ætfruman æperc.

The citizens of earth,  
 Inhabitants of the ground,  
 All had  
 One like beginning.  
 They of two only  
 All came ;  
 Men and women,  
 Within the world.  
 And they also now yet  
 All alike  
 Come into the world,  
 The splendid and the lowly.  
 This is no wonder,  
 Because all know  
 That there is one God  
 Of all creatures ;  
 Lord of mankind :  
 The Father and the Creator ;  
 Who the sun's light  
 Giveth from the heavens ;  
 The moon, and this  
 Of the greater stars.  
 He made  
 Men on the earth ;  
 And united  
 The soul to the body.  
 At the first beginning

\* This agrees in substance with the prose ; see Praxis, Ext. 18.  
 p. 299.

folc under polcnum.  
emn æþele geſceop.  
æghwīlcne mon :

The folk under the skies  
He made equally noble  
Every sort of men.

ƿý ge þonne æfre.  
ofer oþre men.  
ofermodize.  
buton andweorðe.  
nu ge unæþelne.  
ænig ne metaþ :  
ƿý ge eow for æþelum.  
up ahebben nu :  
On þæm mode biþ.  
monna gehwīlcum.  
ƿa riht æþelo.  
ƿe ic þe ſecce ymb.  
naler on þæm flæſce.  
fold buendras :  
Ac nu æghwīlc mon.  
ƿe mid ealle biþ.  
his unþearum.  
under-þieðeð.  
he forlæt ænre.  
his frowneceaf.  
and his agene.  
æþelo ſwa ſelfe.  
and eac þone Fæder.  
þe hine æt frowan ge-  
forþæm hine. [ſceop.  
anæþelaþ.  
almihtig God.  
ƿæt he unæþele.  
á forþ þanan ƿýrþ.  
on weorðe.  
to weorðe ne cymþ :  
*Alfr. Boet. p. 171 & 172.*

Why then do ye ever  
Over other men  
Thus arrogant  
Without cause ?  
Now you do not find  
Any not noble.  
Why do ye for nobility  
Now exalt yourselves ?  
In the mind  
Of every man  
Is the true nobility [of;  
That I have spoken to thee  
Not in the flesh  
Of the inhabitants of earth.  
But yet every man  
That is by all  
His vices  
Brought into subjection,  
First abandons  
His origin of life,  
And his own  
Nobility from himself ;  
And also the Father  
Who him at the beginning  
Therefore him [made.  
The almighty God  
Will unnoble ;  
That he noble no more  
Thenceforth might be  
In the world,  
Nor come to glory.

25. *An Exhortation to seek for Felicity by Communion  
with God\*.*

ƿel la monna beapn.	O children of men,
geond middan gearð.	Over the world !
ƿriora æghwlc.	Every one of the free !
ƿundie to þæm.	Try for that
ecum gode.	Eternal good
ðe ƿe ýmb ƿƿnecaþ.	That we have spoken of,
and to þæm gearælþum.	And for those riches
ðe ƿe ƿecgaþ ýmb.	That we have mentioned.
Se þe þonne nu ƿie.	He that then now is
neapƿe gehefteð.	Narrowly bound
mið þýrref mæpan.	With the
middan geardeſ.	Useless love
unnýttrre luſe.	Of this large world,
ƿece him eft hræþe.	Let him seek speedily
ƿulne ƿriodum.	Full freedom,
ðæt he ƿorþ cume.	That he may advance
to þæm gearælþum.	To the riches
ƿaula nædeſ.	Of the soul's wisdom.
ƿorþæm þ̅ iſ ƿio an ƿeſt.	Because this is the only rest
eallra gearƿinca.	Of all labours ;
hýhtlicu hýþ.	A desirable port
heaum ceolum.	To high ships ;
modeſ uſſeſ.	Of our mind
mepe ƿmýlta ƿic.	The great and mild abode :
ðæt iſ ƿio an hýþ.	This is the only port
ðe æſne biþ.	That will last for ever ;
æfteſ þam ýþum.	After the waves
uƿa gearƿinca.	Of our troubles,
ýſta gehƿelcne.	Of every storm,
ealniȝ ƿmýlta.	Always mild.
ðæt iſ ƿio ƿriþſtop.	This is the place of peace,
and ƿio ƿroƿop an.	And the only comforter
eallra ýſminȝa.	Of all distresses,

\* This is founded on the prose contained in the Praxis, extract 20.

æfter þiſſum.  
 þeowuld ȝeſpincum.  
 Ðæt iſ þýnſum ſtop.  
 æfter þiſſum ýmþum.  
 to aȝanne.  
 Ac ic ȝeorne þat.  
 Ðæt te ȝýlben maþm.  
 ȝýloſſen ſinc.  
 ȝtan ſearo ȝimma.  
 nan miðdenȝearðeſ þela.  
 modeſ eagan.  
 æſne ne onlýhtaþ auht.  
 ne ȝebetað.  
 hioþa ſceapneſſe.  
 to þæne ſceapunga.  
 roþna ȝeſælþa.  
 ac hi ſpiþon ȝet.  
 monna ȝehpelceſ.  
 modeſ eagan.  
 ablenðaþ on bneortum.  
 Ðonne hi hi.  
 beoþhtan ȝedon.  
 Forþæm æȝhpilc þing.  
 Ðe on þiſ andþeardan.  
 liſe licað.  
 lænu ſindon.  
 eoþþlicu þing  
 á fleondu.  
 ac þiſ pundoplic.  
 plite and beoþhtneſ.  
 Ðe puhta ȝehpær.  
 plite ȝeberhteþ.  
 and æfter þæm.  
 eallum paldeþ.  
 Nele ſe paldeþ.  
 Ðæt forþeoþþan ſcýlen.  
 raula urſe.  
 ac he hi ſelfa pile.

After this  
 World's troubles.  
 This is the pleasant station  
 After these miseries  
 To possess.  
 And I earnestly know  
 That the golden vessel,  
 The silvery treasure,  
 The stone fortress of gems,  
 Or riches of the world  
 To the mind's eye  
 Can never bring any light;  
 Cannot increase  
 Its acuteness  
 To the contemplation  
 Of the truer riches;  
 But they rather yet  
 The mind's eyes  
 Of every one of men  
 Blind in their breast,  
 Than they them  
 Make brighter.  
 But all things  
 That in this present  
 Life so please,  
 Are slender,  
 Earthly things,  
 Ever fleeting.  
 But wonderful is that  
 Beauty and brightness,  
 Which every creature  
 With beauty illuminates,  
 And after that  
 Governs all:  
 This Governor will not  
 That we should destroy  
 Our souls,  
 But he himself will them



leoman onlihtan.	Enlighten with light ;
lifer paldend.	The Ruler of life.
Liſ þonne hæleþa hþilc.	If then any man
hlutrum eazum.	With the clear eyes
moder riner.	Of his mind
mæg æfre ofrion.	May ever behold
hiofoner leohter.	Of heaven's light
hlutne beophto.	The lucid brightness,
ðonne pile he recgan.	Then he will say,
ðæt þære runnan rie.	That the sun's brightness
beophtner þioſtþo.	Will be darkness,
beopna gehþýlcum.	If any man
to metanne.	Should compare it
riþ þ micle leoht.	With the superior light
Godor ælmihtiger.	Of God Almighty.
ðæt iſ gaſta gehþæm.	That will be to every spirit
ece butan ende.	Eternal without end ;
eadezum ſaulum :	To happy souls.
<i>Alfr. Boet. p. 181, 182.</i>	

26. *The Song on Æthelstan's \* Victory at Brunan-burh.*

Deſ Æþelſtan cýning.	Here Æthelstan king,
eoþla drihten.	Of earls the lord, [bles,
beopna beah-gýra.	The shield-giver of the no-
and hiſ broðor eac.	And his brother also,
Éadmund æþeling.	Edmund the Prince,
ealdor langne týr.	The elder ! a lasting victory
gerlohgon æt recce.	Won by slaughter in battle
rpeopda eczum.	With the edges of swords
ýmbe Brunan-burh.	Near Brunan-burh.

\* See Saxon Chronicle in A.D. 938. and Hickes's Thesaurus, vol. i. p. 181. for the metrical division of the Saxon ; and for a verbal translation in Latin, see Hickes's preface, p. xiv.

Borð-peal cluſan.

heopan heaðolinde.  
hamora laſan.  
aſapan Eaðpearðer.  
ſpa him Ʒeæðele pær.  
ſrom cneo-mæzum.  
þ hie æt campe oft.  
piþ laþra Ʒehpæne.  
land ealƷodon.  
hopð Ʒ hamar.  
Deftend cƷunƷun.  
Sceotta leoda.  
and ſcip-flotan.  
fæƷer feollan.  
feld dýnede.  
ſecƷaſ hpate.  
ſƷyððan ſunne.  
up on morƷen tid.  
mæne tuncƷol.  
Ʒlad ofer Ʒrundaſ.  
Godeſ condel beophht.  
eceſ Drihtner.  
oðð ſio æþele ƷerƷearft.  
ſahto ſetle.  
þær læƷ ſecƷ mæniz.  
Ʒarum aƷeted.  
Ʒuma noþþerna.  
ofer ſcýld ſcoten.  
ſpilce ScittirƷ eac.  
þeriz piƷer ſæd.  
þeſt Seaxe ſoþþ.  
ondlongne dæƷ.  
eoƷod cýrtum.  
on laſt leƷdun.  
laðum þeodum.  
heopan hepe-ſlýman.

The wall of ſhields they  
cleaved, [ners:  
They hewed the noble ban-  
The ſurvivors of the family,  
The children of Edward.  
As to them it was natural  
From their ancestry,  
That they in the field often  
Against every enemy  
Their land ſhould defend,  
Their treaſures and homes.  
Pursuing, they deſtroyed  
The Scottiſh people  
And the ſhip-fleet.  
The dead fell !  
The field reſounded !  
The warriors ſweat !  
After that the ſun  
Roſe in the morning hour,  
The greateſt ſtar !  
Glad above the earth,  
God's candle bright !  
The eternal Lord's !  
Till the noble creature  
Haſtened to her ſetting.  
There lay ſoldiers many  
With darts ſtruck down,  
Northern men,  
Over their ſhields ſhot.  
So were the Scotch ;  
Weary of ruddy battle.  
The Weſt-Saxons then  
Throughout the day,  
With a choſen band,  
To the laſt preſſed  
On the loathed people.  
They hewed the fugitives of  
the army,

hindan þeaple  
mecum mýlen ſceappan.

The behind ones, fiercely  
With swords sharpened at  
the mill.

Ōýpce ne pýpndon.  
heorðeſ hond plegan.  
hæleþa nanum þara.  
þe mið Anlafe.

The Mercians did not refuse  
The hard hand-play  
With any of those men  
That, with Anlaf,

oſer æpa geblond.  
on liðeſ boſme.

Over the turbid sea,  
In the bosom of the ship,

land geſohtun.  
ſæge to geſeohte.

Sought the land  
For deadly fight.

Fiſe legun

Five lay

on ðam camp-ſtede.

In that battle place,

cýningaſ geonge.

Young kings,

ſſeopdum aſſeſede.

By swords quieted :

ſſeolce ſeſene eac.

So also seven,

eoplaſ Anlaſeſ.

The earls of Anlaf, [my

unſum hepiſeſ.

And innumerable of the ar-

ſlotan and Sceotta.

Of the fleet and the Scots.

Ðæp geſlemed peapð

There was chased away

Noſðmanna bpegu

The lord of the Northmen,

nýðe gebæded.

Driven by necessity

to liðeſ ſteſne.

To the voice of the ship.

liðe ſeſede.

With a small host,

cnead cneapon.

With the crew of his ship,

ſlot cýning.

The king of the fleet

ut geſat on ſealene ſlod.

Departed out on the yellow

ſeoph geſeſede.

His life preserved. [flood ;

Spilce þæp eac ſe Fnoða.

So there also the routed one,

mið ſeame com.

A fugitive, came

on hiſ cýððe noſð.

To his northern country ;

Conſtantineſ.

Constantinus :

haſ ðýlðe piſg.

The hoarse din of Hilda

hpeman ne ðoſſe.

He needed not to vociferate

mæcan gemanan.

In the commerce of ſwòrds,

he þæſ hiſ mæga ſceapð.

He was bereft of his rela-

tions ;

fpeonda gefýlled.  
 on folc-ſtede.  
 berlaſen æt ſecce.  
 and hiſ ſunu ſoplet  
 on pæl-ſtole.  
 pundum ſonſrunden.  
 geonge æt zuðe  
 gýlpan ne þorſte.  
 beorn blanden-ſeax.  
 bilge ſlehter.  
 eald in piðða.  
 ne Anlaſ ðý ma.  
 mið heora hepe-laſum.  
 hlehan ne þorſtan.  
 ꝥ hie beadu ſeopca.  
 betepan pundon.  
 on camp-ſtede.  
 cumbelgehnadeſ'.  
 garmittinge<sup>a</sup>.  
 gumena gemoter.  
 pæpen geppixler.  
 ðær hie on pæl ſelda.  
 pið Eadpeardeſ.  
 aſonan plezodan.  
 Geſitan him þa  
 Noſþ men  
 nægled cneapum.  
 ðreopuz dapa ða laſ.  
 on dinner mepe.  
 oſer deop pæter.  
 Diſelin ſecan.  
 and heora land.

Of his friends felled  
 In the folk-place,  
 Slain in the battle :  
 And his son was left  
 On the place of slaughter  
 With wounds beaten down.  
 Young in the conflict,  
 He would not boast,  
 The lad with flaxen hair,  
 From the bill of death,  
 Tho' old in wit.  
 Nor more than Anlaſ,  
 With the residue of their ar-  
 Had need to exult, [nies  
 That they for works of battle  
 Were better  
 In the place of combat,  
 In the prostration of banners,  
 In the meeting of the arrows,  
 In the assembly of men,  
 In the exchange of weapons,  
 When they on the field of  
 Against Edward's [slaughter  
 Descendants played.  
 Departed from them then  
 The Northmen,  
 In nailed ships,  
 The dreary relics of injuries,  
 On the stormy sea,  
 Over the deep water,  
 Sought Dublin,  
 And their land,

<sup>1</sup> Cumbelgehnadeſ, from cumbel or cumble, *falling down, pliant*, and gehnad, or gehnæſte, *victory*, &c.

<sup>2</sup> Garmittinge, from gar, *an arrow, dart, weapons*, &c. and mitting, *a meeting*.

æpircmode <sup>3</sup> .	Disgraced in mind.
Spilce ða gebroðer.	So the brothers
bezen æt ramne.	Both together,
cýning and æþeling.	The king and the prince,
cýððe rohton.	Their country sought,
ƿert-Seaxna land.	The West-Saxon land.
ƿiger hreamie.	The screamers of war
lætan him behýndan.	They left behind,
hræfn brýttian.	The raven to enjoy,
ƿaluƿi padan.	The dismal kite,
and ðone ƿearptan hƿefn.	And the black raven,
hýpned nebban.	With horned beak ;
and ðane harean padan.	And the hoarse toad ;
earn æftan.	The eagle afterwards
hƿit æfer brucan.	To feast on the white flesh ;
ƿrædiƿne ƿuð-haƿoc.	The greedy battle-hawk,
and ƿ ƿrægedeop.	And the gray beast,
ƿulƿ on ƿæalde.	The wolf in the wold.
Ne ƿearð ƿæl mape	Nor had there been a greater
on ðis eizlande.	In this island [slaughter
æfer ƿýta.	Ever yet
ƿolcer ƿefýlled.	Of people destroyed,
beƿonan ðisrum.	Before this
ƿreopder ecƿum.	By the edges of swords,
ðær ðe uƿ ƿecƿað bec.	(As the books tell us
ealde uðƿitan.	Of the old wise men)
ƿiððan earƿan hideƿ.	Since from the East hither
Engle and Seaxe.	The Angles and the Saxons
uƿ becomon.	Came up
ofer brýmum brað.	Over the broad waves,
Brýtene rohton.	Sought the Britons,
ƿlance ƿiƿmíðar.	Illustrious smiths of war!
ƿealler ofercomon.	Overcame the Welsh ;
eoplar aƿhpate.	Earls excelling in honor!
earð beƿeatan.	And obtained the country.
<i>Sax. Chron. An. 938.</i>	

<sup>3</sup> Æpircmode, from æpirc, *disgrace* ; and mod, *the mind*.

27. *The Song\* on Edgar's Death.*

Deƿ Ʒeendode.  
 eoƿðan ðneamar.  
 EaðƷar EnƷla cýning.  
 ceap him oðer leoht.

plitiƷ and pinƷum.  
 and ðiƷ pace ƿoƿlet.  
 lýƿ ðaƷ læne nemnað.  
 leoda beapn.  
 men on moldan.  
 þæne monað Ʒehƿær.  
 in þiƷre æþel týƿƷ.  
 þa þe æƿ ƿæƿan.  
 on ƿum-cƿæƷte.  
 ƿihte ƷetoƷene.  
 JuliuƷ nomað.  
 Ʒe Ʒe onƷa ƷepaƷ.  
 on ðone eahtateoþan dæg.  
 EaðƷar oƷ life.  
 beoƿna beah-Ʒýƿa.  
 And ƿenƷ hiƷ beapn.  
 Ʒýþþan to cýne-ƿice.  
 cýld unpeaxen.  
 eoƿla ealdor.  
 þam ƿær Eaðƿeapd nama.  
 and him týƿƿæƷt hæleð.  
 týn nihtum æƿ.  
 oƷ Brýtene ƷepaƷ.  
 biƷcop Ʒe Ʒoda.  
 þuƿh Ʒecýndne cƿæƷt.  
 þam ƿær Cýneƿeapd nama.  
 Ða ƿær on Mýƿce.  
 on mine ƷeƿƿæƷe.

Here ended  
 His earthly joys—  
 Edgar, England's king ;  
 He chose for himself another  
 light,  
 Beautiful and pleasant ;  
 And left this feeble life,  
 Which the children of the  
 The men on earth, [nations;  
 Call so transitory. [where  
 On that month which every  
 In this country's soil  
 They, that were before  
 In the art of numbers  
 Rightly instructed,  
 Call July :  
 In his youth departed  
 On the eighteenth day,  
 Edgar from life, [the nobles:  
 The giver of the bracelets of  
 And his son took  
 Then to the kingdom ;  
 A child not full grown ;  
 The ruler of earls ;  
 Edward was his name,  
 An excelling hero.  
 Ten nights before  
 From Britain departed  
 The bishop so good  
 In native mind,  
 Cyneward was his name.  
 Then was in Mercia,  
 To my knowledge,

\* See Saxon Chronicle in A.D. 975, and Hicckes's Thesaurus, vol. i. p. 185.

ƿide and ƿel hƿær.  
ƿaldender lof.

afýlled on ƿoldan.  
feala ƿearð toðƿeƿeð.  
gleappa Godeſ ðeopa.  
Ðæt ƿær gnornung micel.  
ðam ðe on hneortum.  
ƿæg býrnende luſan.  
metodeſ on mode.  
Ða ƿær mæriða ƿuma.  
to-ƿriðe ƿorƿeren.  
riȝona ƿaldend.  
roðeƿa riðend.  
þa man hiſ riht to-bƿæc.  
And ða ƿearð eac aðriæƿeð.  
deorƿoð hæleð.  
Oſlac of eande.  
ofer ýða zepealc.  
ofer ȝanoteſ bæð.  
ȝamol-feax hæleð.  
ƿiſ and ƿorð riotoſ.  
ofer ƿæteſa ȝeðriug.  
ofer hƿæleſ æðel.  
hama beƿearfoð.  
And ða ƿearð ætȳpeð.  
uppe on roðerum.  
ſteorpa on ſtaðole.  
þone ſtið feſhðe.  
hæleð hiȝe gleape.  
hatað ƿide.  
cometa be naman.  
cniætȝleape men.  
ƿiſe roðboſan.  
ƿær ȝeond ƿeſ ðeode.  
ƿaldender ƿracu.  
ƿide ȝeſnæȝe.  
hungoſ ofer hƿuſan.

Wide and every where  
The praise of the supreme  
Governor  
Destroyed on the earth.  
Many were disturbed  
Of God's skilful servants.  
Then was much groaning  
To those that in their breasts  
Carried the burning love  
Of the Creator in their mind.  
Then was the source of mi-  
Wholly despised; [racles  
The governor of victory;  
The lawgiver of the sky;  
Then man broke his law.  
And then was also driven  
The beloved man,  
Oslac, from the land,  
Over the rolling of the waves,  
Over the bath of the sea-fowl,  
The long-haired hero,  
Wise, and in words discreet,  
Over the roaring of waters,  
Over the whale's country;  
Of an home deprived.  
And then was shown  
Up in the sky  
A star in the firmament,  
Which the firm of spirit,  
The men of skilful mind,  
Call extensively  
A comet by name,  
Men skilled in art,  
Wise truth-tellers.  
There was over the nation  
The vengeance of the Su-  
Widely spread [preme;  
Hunger over the mountains.

Ðæt eft heofona.  
 pearð gebette.  
 brezo engla.  
 gear eft blisse.  
 gehræm egbuendra.  
 ðurh eorþan percm:  
*Sax. Chron. An. 975.*

That again heaven's  
 Ruler removed ;  
 The Lord of angels !  
 He again gave bliss  
 To every inhabitant  
 By the earth's fertility.

THE END

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The Author regrets to find many typographical, and some of his own errors in the preceding little works;—a second and enlarged edition is however preparing, in which every possible care is taken to have them corrected.





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